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Buddhism

Dīgha Nikāya — Long Discourses

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Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Sujato

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About:

The first collection of the Sutta Piṭaka gathers the 34 longest discourses attributed to the Buddha. They include the Brahmajāla Sutta, on the philosophical views of the time; the Sāmaññaphala Sutta, on the fruits of the contemplative life; the Mahāparinibbāna Sutta, which tells of the Buddha's last months; and the Mahāsatipaṭṭhāna Sutta, on the foundations of mindfulness.

It is the first of the five collections (nikāyas) of the Sutta Piṭaka, the "basket of discourses" of the Pali canon.

Being long, many of these suttas describe scenes in detail: debates with brahmins and rival ascetics, the visit of King Ajātasattu, the cosmology of the heavenly worlds, and the instructions to young Sigāla on a layperson's duties to parents, teachers, spouse, friends and workers.

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1 — THE DIVINE NET

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1 1. Talk on Wanderers

So I have heard. At one time the Buddha was traveling along the road between Rājagaha and Nāḷandā together with a large Saṅgha of five hundred mendicants. The wanderer Suppiya was also traveling along the same road, together with his resident pupil, the student Brahmadatta. Meanwhile, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways, but his pupil Brahmadatta praised them in many ways. And so both tutor and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.

2 Then the Buddha took up residence for the night in the royal rest-house in Ambalaṭṭhikā together with the Saṅgha of mendicants. And Suppiya and Brahmadatta did likewise. There too, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways, but his pupil Brahmadatta praised them in many ways. And so both tutor and pupil kept on directly contradicting each other.

3 Then several mendicants rose at the crack of dawn and sat together in the pavilion, where the topic of judgmentalism came up:

4 “It’s incredible, reverends, it’s amazing how the diverse convictions of sentient beings have been well deciphered by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. For this Suppiya criticizes the Buddha, the teaching, and the Saṅgha in many ways, while

his pupil Brahmadatta praises them in many ways. And so both tutor and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other."

5 When the Buddha found out about this discussion on judgmentalism among the mendicants, he went to the pavilion, where he sat on the seat spread out and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

6 The mendicants told him what had happened, adding, "This was our conversation that was unfinished when the Buddha arrived."

7 "Mendicants, if others criticize me, the teaching, or the Saṅgha, don't make yourselves resentful, bitter, and exasperated. You'll get angry and upset, which would be an obstacle for you alone. If others were to criticize me, the teaching, or the Saṅgha, and you got angry and upset, would you be able to understand whether they spoke well or poorly?"

8 "No, sir."

9 "If others criticize me, the teaching, or the Saṅgha, you should explain that what is untrue is in fact untrue: 'This is why that's untrue, this is why that's false. There's no such thing in us, it's not found among us.'

10 If others praise me, the teaching, or the Saṅgha, don't make yourselves thrilled, elated, and excited. You'll get thrilled, elated, and excited, which would be an obstacle for you alone. If others praise me, the teaching, or the Saṅgha, you should admit that what is true is in fact true: 'This is why that's true, this is why that's correct. There is such a thing in us, it is found among us.'

11 2.1. The Shorter Section on Ethics

When an ordinary person speaks praise of the Realized One, they speak only of trivial, trifling details of mere ethics. And what are the trivial, trifling details of mere ethics that an ordinary person speaks of?

12 'The ascetic Gotama has given up killing living creatures. He has renounced the rod and the sword. He's scrupulous and kind, living full of sympathy for all living beings.' Such is an ordinary person's praise of the Realized One.

13 'The ascetic Gotama has given up stealing. He takes only what's given, and expects only what's given. He keeps himself clean by not thieving.' Such is an ordinary person's praise of the Realized One.

14 'The ascetic Gotama has given up unchastity. He is chaste, set apart, refraining from the vulgar act of sex.' Such is an ordinary person's praise of the Realized One.

15 'The ascetic Gotama has given up lying. He speaks the truth and sticks to the truth. He's honest and dependable, and doesn't trick the world with his words.' Such is an ordinary person's praise of the Realized One.

16 'The ascetic Gotama has given up backbiting. He doesn't repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciles those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.' Such is an ordinary person's praise of the Realized One.

17 'The ascetic Gotama has given up harsh speech. He speaks in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.' Such is an ordinary person's praise of

the Realized One.

18 ‘The ascetic Gotama has given up talking nonsense. His words are timely, true, and meaningful, in line with the teaching and training. He says things at the right time which are valuable, reasonable, succinct, and beneficial.’ Such is an ordinary person’s praise of the Realized One.

19 ‘The ascetic Gotama refrains from injuring plants and seeds.’

20 ‘He eats in one part of the day, abstaining from eating at night and food at the wrong time.’

21 ‘He refrains from seeing shows of dancing, singing, and music.’

22 ‘He refrains from attiring and adorning himself with garlands, fragrance, and makeup.’

23 ‘He refrains from high and luxurious beds.’

24 ‘He refrains from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.’

25 ‘He refrains from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.’ Such is an ordinary person’s praise of the Realized One.

26 The shorter section on ethics is complete.

27 2.2. The Middle Section on Ethics

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds. These include plants propa-

gated from roots, trunks, cuttings, or joints; and those from regular seeds as the fifth. The ascetic Gotama refrains from such injury to plants and seeds.' Such is an ordinary person's praise of the Realized One.

28 'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use. This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and things of the flesh. The ascetic Gotama refrains from storing up such goods.' Such is an ordinary person's praise of the Realized One.

29 'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows. This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettledrums; beauty pageants; pole-acrobatics and bone-washing displays of the corpse-workers; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews. The ascetic Gotama refrains from such shows.' Such is an ordinary person's praise of the Realized One.

30 'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence. This includes such things as checkers with eight or ten rows, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, guessing another's thoughts, and imitating musical instruments.

30.2 The ascetic Gotama refrains from such gambling.' Such is an ordinary person's praise of the Realized One.

31 ‘There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding. This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double or single fringed—and silk covers studded with gems, as well as silken sheets, woollen carpets, rugs for elephants, horses, or chariots, black antelope hides and woven rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends. The ascetic Gotama refrains from such bedding.’ Such is an ordinary person’s praise of the Realized One.

32 ‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in attiring and adorning themselves with garlands, fragrance, and makeup. This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes. The ascetic Gotama refrains from such beautification and adornment.’ Such is an ordinary person’s praise of the Realized One.

33 ‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in low talk. This includes such topics as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and

talk about being reborn in this or that place. The ascetic Gotama refrains from such low talk.' Such is an ordinary person's praise of the Realized One.

34 'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments. They say such things as: "You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't.

34.2 You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!" The ascetic Gotama refrains from such argumentative talk.' Such is an ordinary person's praise of the Realized One.

35 'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages. This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: "Go here, go there. Take this, bring that from there." The ascetic Gotama refrains from such errands.' Such is an ordinary person's praise of the Realized One.

36 'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material things to chase after other material things. The ascetic Gotama refrains from such fawning and flattery.' Such is an ordinary person's praise of the Realized One.

37 The middle section on ethics is complete.

38 2.3. The Large Section on Ethics

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes such fields as augury, omenology, divining portents, interpreting dreams, divining features of men and women, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, limb-reading; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the lore of the scorpion, the rat, the bird, and the crow; prophesying lifespan, chanting for protection, and divining omens from wild animals. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

39 ‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, bows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

40 ‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa;

and so there will be victory for one and defeat for the other. The ascetic Gotama refrains from such low lore, such wrong livelihood.' Such is an ordinary person's praise of the Realized One.

41 'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery horizon, an earthquake, or thunder in the heavens; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena. The ascetic Gotama refrains from such low lore, such wrong livelihood.' Such is an ordinary person's praise of the Realized One.

42 'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as arithmetic, accounting, calculating, poetry, and cosmology. The ascetic Gotama refrains from such low lore, such wrong livelihood.' Such is an ordinary person's praise of the Realized One.

43 'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, treating im-

pacted fetuses, binding the tongue, or locking the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck.

43.2 The ascetic Gotama refrains from such low lore, such wrong livelihood.' Such is an ordinary person's praise of the Realized One.

44 'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving sipping water and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and herbal bandages.

44.2 The ascetic Gotama refrains from such low lore, such wrong livelihood.' Such is an ordinary person's praise of the Realized One.

45 These are the trivial, trifling details of mere ethics that an ordinary person speaks of when they speak praise of the Realized One.

46 The longer section on ethics is complete.

47 3.1. Theories About the First Beginning

There are other principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the as-

tute—which the Realized One makes known after realizing them with his own insight. Those who genuinely praise the Realized One would rightly speak of these things. And what are these principles?

48 There are some ascetics and brahmins who speculate and theorize about the first beginning, and propose various hypotheses concerning the first beginning on eighteen grounds. And what are the eighteen grounds on which they rely?

49 3.1.1. Eternalism

There are some ascetics and brahmins who are eternalists, who assert that the self and the cosmos are eternal on four grounds. And what are the four grounds on which they rely?

50 It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths.

50.2 They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

51 They say: ‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details.

52 Because of this I know:

53 “The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”’ This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

54 And what is the second ground on which they rely? It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

54.2 That is: one eon of the cosmos contracting and expanding; two, three, four, five, or ten eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and

that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

55 They say: 'The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details.

56 Because of this I know:

57 "The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise."' This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

58 And what is the third ground on which they rely? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

58.2 That is: ten eons of the cosmos contracting and expanding; twenty, thirty, or forty eons of the cosmos contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn some-

where else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

59 They say: 'The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details.

60 Because of this I know:

61 "The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise."' This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

62 And what is the fourth ground on which they rely? It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: 'The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.'

62.2 This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

63 These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are eternal. Any ascetics and brahmins who assert that the self and the cosmos are eternal do so on one or other of these four grounds. Outside of this there is none.

64 The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such a destiny in the next life.' He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized quenching within himself. Having truly understood the origin, disappearance, gratification, drawback, and escape from feelings, the Realized One is freed by not grasping.

65 These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

66 The first recitation section.

67 3.1.2. Partial Eternalism

There are some ascetics and brahmins who are partial eternalists, who assert that the self and the cosmos are partially eternal and partially not eternal on four grounds. And what are the four grounds on which they rely?

68 There comes a time when, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of sublime luminosity. There they are mind-made, feeding

on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

69 There comes a time when, after a very long period has passed, this cosmos expands. As it expands an empty mansion of divinity appears. Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of luminous deities and is reborn in that empty mansion of divinity. There they are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

70 But after staying there all alone for a long time, they become dissatisfied and anxious: 'Oh, if only other beings would come to this place.' Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of luminous deities and are reborn in that mansion of divinity in company with that being. There they too are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

71 Now, the being who was reborn there first thinks: 'I am the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. These beings were created by me! Why is that? Because first I thought:

72 "Oh, if only other beings would come to this place." Such was my heart's wish, and then these creatures came to this place.'

73 And the beings who were reborn there later also think: ‘This must be the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And we were created by him. Why is that? Because we see that he was reborn here first, and we arrived later.’

74 And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

75 It’s possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

76 They say: ‘He who is the Divinity—the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born—by he we were created. He is permanent, everlasting, eternal, imperishable, remaining the same for all eternity. We who were created by that divinity are impermanent, not lasting, short-lived, liable to pass away, and have come to this place.’

76.2 This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

77 And what is the second ground on which they rely? There are gods named ‘depraved by play.’ They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

78 It’s possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

79 They say: ‘The gods not depraved by play don’t spend too much time laughing, playing, and making merry. So they don’t lose their mindfulness, and don’t pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were depraved by play spent too much time laughing, playing, and making merry.

79.2 In doing so, we lost our mindfulness, and passed away from that host of gods. We are impermanent, not lasting, short-lived, liable to pass away, and have come to this place.’ This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

80 And what is the third ground on which they rely? There are gods named ‘malevolent’. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

81 It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

82 They say: 'The gods who are not malevolent don't spend too much time gazing at each other, so they don't grow angry with each other, their bodies and minds don't get tired, and they don't pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

82.2 But we who were malevolent spent too much time gazing at each other, we grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods. We are impermanent, not lasting, short-lived, liable to pass away, and have come to this place.'

82.3 This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

83 And what is the fourth ground on which they rely? It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: 'That which is called "the eye", "the ear", "the nose", "the tongue", and also "the body": that self is impermanent, not lasting, transient, perishable. That which is called "mind" or "sentience" or "consciousness": that self is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.'

83.2 This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

84 These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are partially eternal and partially not eternal. Any ascetics and brahmins who assert that the self and the cosmos are partially eternal and partially not eternal do so on one or other of these four grounds. Outside of this there is none.

85 The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such a destiny in the next life.' He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized quenching within himself. Having truly understood the origin, disappearance, gratification, drawback, and escape from feelings, the Realized One is freed by not grasping.

86 These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

87 3.1.3. The Cosmos is Finite or Infinite

There are some ascetics and brahmins who speculate and theorize about size, and assert that the cosmos is finite or infinite on four grounds. And what are the four grounds on which they rely?

88 It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite.

89 They say: ‘The cosmos is finite and restricted. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite. Because of this I know:

90 “The cosmos is finite and restricted.”’ This is the first ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

91 And what is the second ground on which they rely? It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as infinite.

92 They say: ‘The cosmos is infinite and unbounded. The ascetics and brahmins who say that the cosmos is finite are wrong. The cosmos is infinite and unbounded. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as infinite. Because of this I know:

93 “The cosmos is infinite and unbounded.”’ This is the second ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

94 And what is the third ground on which they rely? It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite vertically but infinite horizontally.

95 They say: ‘The cosmos is both finite and infinite. The ascetics and brahmins who say that the cosmos is finite are wrong, and so are those who say that the cosmos is infinite. The cosmos is both finite and infinite. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite vertically but infinite horizontally. Because of this I know:

96 “The cosmos is both finite and infinite.”’ This is the third ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

97 And what is the fourth ground on which they rely? It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: ‘The cosmos is neither finite nor infinite. The ascetics and brahmins who say that the cosmos is finite are wrong, as are those who say that the cosmos is infinite, and also those who say that the cosmos is both finite and infinite. The cosmos is neither finite nor infinite.’

97.2 This is the fourth ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

98 These are the four grounds on which those ascetics and brahmins assert that the cosmos is finite or infinite. Any ascetics and brahmins who assert that the cosmos is finite or infinite do so on one or other of these four grounds. Outside of this there is none.

99 The Realized One understands this: ‘If you hold on to and attach to these grounds for views it leads to such a destiny in the next life.’ He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized quenching within himself. Having truly understood the origin, disappearance, gratification, drawback, and escape from feelings, the Realized One is freed by not grasping.

100 These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

101 3.1.4. Endless Flip-floppers

There are some ascetics and brahmins who are endless flip-floppers. Whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops on four grounds. And what are the four grounds on which they rely?

102 It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful. They think: ‘I don’t truly understand what is skillful and what is unskillful. If I were to declare that something was skillful or unskillful I might be wrong. That would be stressful for me, and that stress would be an obstacle.’

102.2 So from fear and disgust with false speech they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops: ‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

102.3 This is the first ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

103 And what is the second ground on which they rely? It's when some ascetic or brahmin doesn't truly understand what is skillful and what is unskillful. They think: 'I don't truly understand what is skillful and what is unskillful. If I were to declare that something was skillful or unskillful I might feel desire or greed or hate or aversion. That would be grasping on my part.

103.2 That would be stressful for me, and that stress would be an obstacle.' So from fear and disgust with grasping they avoid stating whether something is skillful or unskillful. Whenever they're asked a question, they resort to verbal flip-flops and endless flip-flops: 'I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so.

103.3 And I don't deny it's not so.' This is the second ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

104 And what is the third ground on which they rely? It's when some ascetic or brahmin doesn't truly understand what is skillful and what is unskillful. They think: 'I don't truly understand what is skillful and what is unskillful. Suppose I were to declare that something was skillful or unskillful.

104.2 There are astute ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect. They might pursue, press, and

grill me about that. I'd be stumped by such a grilling. That would be stressful for me, and that stress would be an obstacle.'

104.3 So from fear and disgust with examination they avoid stating whether something is skillful or unskillful. Whenever they're asked a question, they resort to verbal flip-flops and endless flip-flops: 'I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.'

104.4 This is the third ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

105 And what is the fourth ground on which they rely? It's when some ascetic or brahmin is dull and stupid. Because of that, whenever they're asked a question, they resort to verbal flip-flops and endless flip-flops: 'Suppose you were to ask me whether there is another world. If I believed that to be the case, I would say so. But I don't say it's like this.

105.2 I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so. Suppose you were to ask me whether there is no other world … whether there both is and is not another world … whether there neither is nor is not another world … whether there are beings who are reborn spontaneously … whether there are not beings who are reborn spontaneously … whether there both are and are not beings who are reborn spontaneously … whether there neither are nor are not beings who are reborn spontaneously … whether there is fruit and result of good and bad deeds … whether there is no fruit and result of good and bad deeds … whether there both is and is not fruit and result of good and bad deeds … whether there neither is nor is not fruit and result of good and bad deeds … whether a realized one still exists after death … whether a realized one no

longer exists after death … whether a realized one both still exists and no longer exists after death … whether a realized one neither still exists nor no longer exists after death.

105.3 If I believed that to be the case, I would say so. But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.' This is the fourth ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

106 These are the four grounds on which those ascetics and brahmins who are flip-floppers resort to verbal flip-flops and endless flip-flops whenever they're asked a question. Any ascetics and brahmins who resort to verbal flip-flops and endless flip-flops do so on one or other of these four grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

107 3.1.5. Doctrines of Anomalous Origination

There are some ascetics and brahmins who speculate and theorize about anomalous origination. They assert that the self and the cosmos arose anomalously on two grounds. And what are the two grounds on which they rely?

108 There are gods named 'non-percipient beings'. When perception arises they pass away from that host of gods. It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness.

108.2 By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further. They say: 'The self and the cosmos arose anomalously. Why is that? Because formerly I didn't exist, whereas now, having not existed, I've transformed into the state of existing.'

108.3 This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose anomalously.

109 And what is the second ground on which they rely? It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: 'The self and the cosmos arose anomalously.' This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose anomalously.

110 These are the two grounds on which those ascetics and brahmins who speculate and theorize about anomalous origination assert that the self and the cosmos arose anomalously. Any ascetics and brahmins who speculate and theorize about anomalous origination do so on one or other of these two grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

111 These are the eighteen grounds on which those ascetics and brahmins who speculate and theorize about the first beginning propose various hypotheses concerning the first beginning. Any ascetics and brahmins who speculate and theorize about the first beginning do so on one or other of these eighteen grounds. Outside of this there is none.

112 The Realized One understands this: ‘If you hold on to and attach to these grounds for views it leads to such a destiny in the next life.’ He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized quenching within himself. Having truly understood the origin, disappearance, gratification, drawback, and escape from feelings, the Realized One is freed by not grasping.

113 These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

114 The second recitation section.

115 3.2. Theories About the Final End

There are some ascetics and brahmins who speculate and theorize about the final end, and propose various hypotheses concerning the final end on forty-four grounds. And what are the forty-four grounds on which they rely?

116 3.2.1. Percipient Life After Death

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a percipient form on sixteen grounds. And what are the sixteen grounds on which they rely?

117 They assert: ‘The self is healthy and percipient after death, and it is formed …

118 formless …

119 both formed and formless …

120 neither formed nor formless …

121 finite …

122 infinite …

123 both finite and infinite …

124 neither finite nor infinite …

125 of unified perception …

126 of diverse perception …

127 of limited perception …

128 of limitless perception …

129 experiences nothing but happiness …

130 experiences absolute suffering …

131 experiences both happiness and suffering …

132 experiences neither happiness nor suffering.'

133 These are the sixteen grounds on which those ascetics and brahmins assert that the self lives on after death in a percipient form. Any ascetics and brahmins who assert that the self lives on after death in a percipient form do so on one or other of these sixteen grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

134 3.2.2. Non-Percipient Life After Death

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a non-percipient form on eight grounds. And what are the eight grounds on which they rely?

135 They assert: 'The self is healthy and non-percipient after death, and it is formed …

136 formless …

137 both formed and formless …

138 neither formed nor formless …

139 finite …

140 infinite …

141 both finite and infinite …

142 neither finite nor infinite.'

143 These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a non-percipient form. Any ascetics and brahmins who assert that the self lives on after death in a non-percipient form do so on one or other of these eight grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

144 3.2.3. Neither Percipient Nor Non-Percipient Life After Death

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a neither percipient nor non-per-

cipient form on eight grounds. And what are the eight grounds on which they rely?

145 They assert: ‘The self is healthy and neither percipient nor non-percipient after death, and it is formed …

146 formless …

147 both formed and formless …

148 neither formed nor formless …

149 finite …

150 infinite …

151 both finite and infinite …

152 neither finite nor infinite.’

153 These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a neither percipient nor non-percipient form. Any ascetics and brahmins who assert that the self lives on after death in a neither percipient nor non-percipient form do so on one or other of these eight grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

154 3.2.4. Annihilationism

There are some ascetics and brahmins who are annihilationists. They assert the annihilation, eradication, and nonexistence of an existing being on seven grounds. And what are the seven grounds on which they rely?

155 There are some ascetics and brahmins who have this doctrine and view: ‘This self is formed, made up of the four principal states, and produced by mother and father. Since it’s annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

156 But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self that is heavenly, formed, sensual, consuming edible food. You don’t know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

157 But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self that is heavenly, formed, mind-made, whole in its major and minor limbs, not deficient in any faculty. You don’t know or see that. But I know it and see it.

157.2 Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

158 But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self which has gone totally beyond perceptions of form.

158.2 With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, it’s reborn in the dimension of infinite space. You don’t know or see that. But I know it and see it.

158.3 Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

159 But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self which has gone totally beyond the dimension of infinite space. Aware that “consciousness is infinite”, it’s reborn in the dimension of infinite consciousness. You don’t know or see that.

159.2 But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

160 But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self that has gone totally beyond the dimension of infinite consciousness. Aware that “there is nothing at all”, it’s been reborn in the dimension of nothingness. You don’t know or see that.

160.2 But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of

an existing being.

161 But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self that has gone totally beyond the dimension of nothingness. Aware that “this is peaceful, this is sublime”, it passes on to the dimension of neither perception nor non-perception.

161.2 You don’t know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

162 These are the seven grounds on which those ascetics and brahmins assert the annihilation, eradication, and nonexistence of an existing being. Any ascetics and brahmins who assert the annihilation, eradication, and nonexistence of an existing being do so on one or other of these seven grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

163 3.2.5. Extinguishment of Suffering in This Life

There are some ascetics and brahmins who speak of extinguishment in this life. They assert ultimate extinguishment for an existing being in this life on five grounds. And what are the five grounds on which they rely?

164 There are some ascetics and brahmins who have this doctrine and view: ‘When this self amuses itself, supplied and provided with the five kinds of sensual stimulation, that’s how this self attains ultimate extin-

guishment in this life.' That is how some assert ultimate extinguishment for an existing being in this life.

165 But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self attains ultimate extinguishment in this life. Why is that? Because sensual pleasures are impermanent, suffering, and perishable. Their decay and perishing give rise to sorrow, lamentation, pain, sadness, and distress.

165.2 Quite secluded from sensual pleasures, secluded from unskillful qualities, this self enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That's how this self attains ultimate extinguishment in this life.' That is how some assert ultimate extinguishment for an existing being in this life.

166 But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self attains ultimate extinguishment in this life. Why is that? Because the placing of the mind and the keeping it connected there are coarse.

166.2 But when the placing of the mind and keeping it connected are stilled, this self enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. That's how this self attains ultimate extinguishment in this life.' That is how some assert ultimate extinguishment for an existing being in this life.

167 But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self attains ultimate extinguishment in this life. Why is that? Because the rap-

ture and emotional elation there are coarse.

167.2 But with the fading away of rapture, this self enters and remains in the third absorption, where it meditates with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss". That's how this self attains ultimate extinguishment in this life.' That is how some assert ultimate extinguishment for an existing being in this life.

168 But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self attains ultimate extinguishment in this life. Why is that? Because mentally partaking in that as 'blissful' is said to be coarse.

168.2 But with the giving up of pleasure and pain and the disappearance of former happiness and sadness, this self enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how this self attains ultimate extinguishment in this life.' That is how some assert ultimate extinguishment for an existing being in this life.

169 These are the five grounds on which those ascetics and brahmins assert ultimate extinguishment for an existing being in this life. Any ascetics and brahmins who assert ultimate extinguishment for an existing being in this life do so on one or other of these five grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

170 These are the forty-four grounds on which those ascetics and brahmins who speculate and theorize about the final end propose various hypotheses concerning the final end. Any ascetics and brahmins who speculate and

theorize about the final end do so on one or other of these forty-four grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

171 These are the sixty-two grounds on which those ascetics and brahmins who speculate and theorize about the first beginning and the final end propose various hypotheses concerning the first beginning and the final end.

172 Any ascetics and brahmins who speculate and theorize about the first beginning or the final end do so on one or other of these sixty-two grounds. Outside of this there is none.

173 The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such a destiny in the next life.' He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized quenching within himself. Having truly understood the origin, disappearance, gratification, drawback, and escape from feelings, the Realized One is freed by not grasping.

174 These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

175 4.1. Anxiety and Evasiveness

Now, these things are only the feeling of those who do not know or see, the anxiety and evasiveness of those under the sway of craving. Namely, when

those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds …

176 partially eternal on four grounds …

177 finite or infinite on four grounds …

178 or they resort to flip-flops on four grounds …

179 or they assert that the self and the cosmos arose anomalously on two grounds …

180 they speculate and theorize about the first beginning on these eighteen grounds …

181 or they assert that the self lives on after death in a percipient form on sixteen grounds …

182 or that the self lives on after death in a non-percipient form on eight grounds …

183 or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds …

184 or they assert the annihilation of an existing being on seven grounds …

185 or they assert ultimate extinguishment for an existing being in this life on five grounds …

186 they speculate and theorize about the final end on these forty-four grounds …

[187] When those ascetics and brahmins speculate and theorize about the first beginning and the final end on these sixty-two grounds, these things are only the feeling of those who do not know or see, the anxiety and evasiveness of those under the sway of craving.

[188] 4.2. Dependent On contact

Now, these things are dependent on contact. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds …

[189] partially eternal on four grounds …

[190] finite or infinite on four grounds …

[191] or they resort to flip-flops on four grounds …

[192] or they assert that the self and the cosmos arose anomalously on two grounds …

[193] they speculate and theorize about the first beginning on these eighteen grounds …

[194] or they assert that the self lives on after death in a percipient form on sixteen grounds …

[195] or that the self lives on after death in a non-percipient form on eight grounds …

[196] or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds …

[197] or they assert the annihilation of an existing being on seven grounds …

198 or they assert ultimate extinguishment for an existing being in this life on five grounds …

199 they speculate and theorize about the final end on these forty-four grounds …

200 When those ascetics and brahmins speculate and theorize about the first beginning and the final end on these sixty-two grounds, that too is dependent on contact.

213 Now, when those ascetics and brahmins speculate and theorize about the first beginning and the final end on these sixty-two grounds, it is not possible that they should experience these things without contact.

214 4.4. Dependent Origination

Now, when those ascetics and brahmins speculate and theorize about the first beginning and the final end on these sixty-two grounds, all of them experience this by repeated contact through the six fields of contact. Their feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

215 5. The End of the Round

When a mendicant truly understands the six fields of contact's origin, disappearance, gratification, drawback, and escape, they understand what lies beyond all these things.

216 All of these ascetics and brahmins who speculate and theorize about the first beginning or the final end are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this

very net.

217 Suppose a deft fisherman or his apprentice were to cast a fine-meshed net over a small pond. They'd think: 'Any sizable creatures in this pond will be trapped in the net. Wherever they emerge they are caught and trapped in this very net.' In the same way, all of these ascetics and brahmins who speculate and theorize about the first beginning or the final end are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

218 The Realized One's body remains, but his leash to existence has been cut off. As long as his body remains he will be seen by gods and humans. But when his body breaks up, after life has ended, gods and humans will see him no more.

219 When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, the Realized One's body remains, but his leash to existence has been cut off. As long as his body remains he will be seen by gods and humans. But when his body breaks up, after life has ended, gods and humans will see him no more."

220 When he had spoken, Venerable Ānanda said to the Buddha, "It's incredible, sir, it's amazing! What is the name of this exposition of the teaching?"

221 "Well then, Ānanda, you may remember this exposition of the teaching as 'The Net of Meaning', or else 'The Net of the Teaching', or else 'The Divine Net', or else 'The Net of Views', or else 'The Supreme Victory in Battle'."

222 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the ten-thousandfold galaxy shook.

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2 — THE FRUITS OF THE ASCETIC LIFE

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[1] 1. A Discussion With the King's Ministers

So I have heard. At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca, together with a large Saṅgha of 1,250 mendicants.

[2] Now, at that time it was the sabbath—the Komudī full moon on the fifteenth day of the fourth month—and King Ajātasattu of Magadha, son of the princess of Videha, was sitting upstairs in the royal longhouse surrounded by his ministers.

[3] Then Ajātasattu of Magadha, son of the princess of Videha, expressed this heartfelt sentiment, "Oh, sirs, this moonlit night is so very delightful, so beautiful, so glorious, so lovely, so striking. Now, what ascetic or brahmin might I pay homage to today, paying homage to whom my mind might find peace?"

[4] When he had spoken, one of the king's ministers said to him, "Your Majesty, this Pūraṇa Kassapa leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

5 Another of the king's ministers said to him, "Your Majesty, this bamboo-staffed ascetic Gosāla leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

6 Another of the king's ministers said to him, "Your Majesty, this Ajita of the hair blanket leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

7 Another of the king's ministers said to him, "Your Majesty, this Pakudha Kaccāyana leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

8 Another of the king's ministers said to him, "Your Majesty, this Sañjaya Belaṭṭhiputta leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and

has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

9 Another of the king's ministers said to him, "Your Majesty, this Jain ascetic of the Ñātika clan leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

10 2. A Discussion With Jīvaka Komārabhacca

Now at that time Jīvaka Komārabhacca was sitting silently not far from the king. Then the king said to him, "But my dear Jīvaka, why are you silent?"

11 "Your Majesty, this Blessed One, the perfected one, the fully awakened Buddha is staying in my mango grove together with a large Saṅgha of 1,250 mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace."

12 "Well then, my dear Jīvaka, have the elephants readied."

13 "Yes, Your Majesty," replied Jīvaka. He had around five hundred female elephants readied, in addition to the king's bull elephant for riding. Then he informed the king, "The elephants are ready, Your Majesty. Please go at

your convenience."

14 Then King Ajātasattu had women mounted on each of the five hundred female elephants, while he mounted his bull elephant. With attendants carrying torches, he set out in full royal pomp from Rājagaha to Jīvaka's Mango Grove.

15 But as he drew near the mango grove, the king became frightened, scared, his hair standing on end. He said to Jīvaka, "My dear Jīvaka, I hope you're not deceiving me! I hope you're not betraying me! I hope you're not turning me over to my enemies! For how on earth can there be no sound of coughing or clearing throats or any noise in such a large Saṅgha of 1,250 mendicants?"

16 "Do not fear, Great King, do not fear! I am not deceiving you, or betraying you, or turning you over to your enemies. Go forward, Great King, go forward! Those are lamps shining in the pavilion."

17 3. The Question About the Fruits of the Ascetic Life

Then King Ajātasattu rode on the elephant as far as the terrain allowed, then descended and approached the pavilion door on foot, where he asked Jīvaka, "But my dear Jīvaka, where is the Buddha?"

18 "That is the Buddha, Great King, that is the Buddha! He's sitting against the central column facing east, in front of the Saṅgha of mendicants."

19 Then the king went up to the Buddha and stood to one side. He looked around the Saṅgha of mendicants, who were so very silent, like a still, clear lake, and expressed this heartfelt sentiment, "May my son, Prince

Udāyibhadda, be blessed with such peace as the Saṅgha of mendicants now enjoys!"

20 "Has your mind gone to one you love, Great King?"

21 "I love my son, sir, Prince Udāyibhadda. May he be blessed with such peace as the Saṅgha of mendicants now enjoys!"

22 Then the king bowed to the Buddha, raised his cupped palms toward the Saṅgha, and sat down to one side. He said to the Buddha, "Sir, I'd like to ask you about a certain point, if you'd take the time to answer."

23 "Ask what you wish, Great King."

24 "Sir, there are many different professional fields. These include elephant marshals, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, embroiderers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of their profession which are apparent in this very life. With that they make themselves happy and pleased.

24.2 They make their parents, their children and partners, and their friends and colleagues happy and pleased. And they establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven. Sir, can you point out a fruit of the ascetic life that's likewise apparent in this very life?"

25 "Great king, do you recall having asked this question of other ascetics and brahmins?"

26 “I do, sir.”

27 “If you wouldn’t mind, Great King, tell me how they answered.”

28 “It’s no trouble when someone such as the Blessed One is sitting here.”

29 “Well, speak then, Great King.”

30 3.1. The Doctrine of Pūraṇa Kassapa
“This one time, sir, I approached Pūraṇa Kassapa and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

31 He said to me: ‘Great king, the one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

31.2 If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.’

32 And so, when I asked Pūraṇa Kassapa about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of inaction. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

32.2 I thought: ‘How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?’ So I neither approved nor rejected that statement of Pūraṇa Kassapa. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

33 3.2. The Doctrine of the Bamboo-staffed Ascetic Gosāla

This one time, sir, I approached the bamboo-staffed ascetic Gosāla and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

34 He said: ‘Great king, there is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There’s no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason.

34.2 One does not act of one’s own volition, one does not act of another’s volition, one does not act from a person’s volition. There is no power, no energy, no human strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy.

34.3 Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth. There are 1.4 million main wombs, and 6,000, and 600; 500 deeds, and five, and three; deeds and half-deeds; 62 paths of practice, 62 sub-eons, six classes of rebirth, and eight stages in a person’s life; 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 dragon abodes; 2,000 lordships, 3,000 hells, and 36 realms of dusky sky; seven percipient embryos, seven non-percipient embryos, seven knotless embryos, seven gods, seven mental heavens, seven goblins, seven streams, seven castoff incarnations and 700 castoff incarnations, seven downfalls

and 700 downfalls, seven dreams and 700 dreams, and 8.4 million great eons—through all of which the foolish and the astute transmigrate before making an end of suffering.

34.4 And here there is no such thing as this: "By this precept or observance or fervent austerity or spiritual practice I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little," for that cannot be. Pleasure and pain are allotted.

34.5 Transmigration lasts only for a limited period, so there's no increase or decrease, no getting better or worse. It's like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering.'

35 And so, when I asked the bamboo-staffed ascetic Gosāla about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of purification through transmigration. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

35.2 I thought: 'How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor rejected that statement of the bamboo-staffed ascetic Gosāla. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

36 3.3. The Doctrine of Ajita of the Hair Blanket

This one time, sir, I approached Ajita of the hair blanket and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

37 He said: ‘Great king, there is no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously.

37.2 And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four principal states. When they die, the earth in their body merges and coalesces with the substance of earth. The water in their body merges and coalesces with the substance of water.

37.3 The fire in their body merges and coalesces with the substance of fire. The air in their body merges and coalesces with the substance of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cremation ground. The bones become bleached. Offerings dedicated to the gods end in ashes.

37.4 Giving is a doctrine of morons. When anyone affirms a positive teaching it’s just hollow, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don’t exist after death.’

38 And so, when I asked Ajita of the hair blanket about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of annihilationism. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

38.2 I thought: ‘How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?’ So I neither approved nor rejected that statement of Ajita of the hair blanket. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

39 3.4. The Doctrine of Pakudha Kaccāyana

This one time, sir, I approached Pakudha Kaccāyana and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

40 He said: ‘Great king, these seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or both pleasure and pain to each other. What seven?

40.2 The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or both pleasure and pain to each other.

40.3 And here there is no one who kills or who makes others kill; no one who learns or who educates others; no one who understands or who helps others understand. If you chop off someone’s head with a sharp sword, you don’t take anyone’s life. The sword simply passes through the gap between the seven substances.’

41 And so, when I asked Pakudha Kaccāyana about the fruits of the ascetic life apparent in the present life, he answered with something else entirely. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

41.2 I thought: 'How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor rejected that statement of Pakudha Kaccāyana. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

42 3.5. The Doctrine of the Jain Ascetic of the Ñātika Clan

This one time, sir, I approached the Jain Ñātika and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

43 He said: 'Great king, consider a Jain ascetic who is restrained in the fourfold constraint. And how is a Jain ascetic restrained in the fourfold constraint? It's when a Jain ascetic is restrained in all that is to be restrained, is bridled in all that is to be restrained, has shaken off evil in all that is to be restrained, and is curbed in all that is to be restrained.

43.2 That's how a Jain ascetic is restrained in the fourfold constraint. When a Jain ascetic is restrained in the fourfold constraint, they're called a knotless one who is self-realized, self-controlled, and steadfast.'

44 And so, when I asked the Jain Ñātika about the fruits of the ascetic life apparent in the present life, he answered with the fourfold constraint. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

44.2 I thought: ‘How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?’ So I neither approved nor rejected that statement of the Jain Ñātika. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

45 3.6. The Doctrine of Sañjaya Belaṭṭhiputta

This one time, sir, I approached Sañjaya Belaṭṭhiputta and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

46 He said: ‘Suppose you were to ask me whether there is another world. If I believed that to be the case, I would say so. But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.

46.2 Suppose you were to ask me whether there is no other world … whether there both is and is not another world … whether there neither is nor is not another world … whether there are beings who are reborn spontaneously … whether there are no beings who are reborn spontaneously … whether there both are and are not beings who are reborn spontaneously … whether there neither are nor are not beings who are reborn spontaneously … whether there is fruit and result of good and bad deeds … whether there is no fruit and result of good and bad deeds … whether there both is and is not fruit and result of good and bad deeds … whether there neither is nor is not fruit and result of good and bad deeds … whether a realized one still exists after death … whether a realized one no longer exists after death … whether a realized one both still exists and no longer exists after death … whether a realized one neither still exists nor no longer exists after death.

46.3 If I believed that to be the case, I would say so. But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.'

47 And so, when I asked Sañjaya Belaṭṭhiputta about the fruits of the ascetic life apparent in the present life, he answered with flip-flopping. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'This is the most foolish and stupid of all these ascetics and brahmins! How on earth can he answer with flip-flopping when asked about the fruits of the ascetic life apparent in the present life?'

47.2 I thought: 'How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor rejected that statement of Sañjaya Belaṭṭhiputta. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

48 4.1. The First Fruit of the Ascetic Life

And so I ask the Buddha: Sir, there are many different professional fields. These include elephant marshals, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, embroiderers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of their profession which are apparent in this very life. With that they make themselves happy and pleased. They make their parents, their children and partners, and their friends and colleagues happy and pleased. And they establish an

uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven. Sir, can you point out a fruit of the ascetic life that's likewise apparent in this very life?"

49 "I can, Great King. Well then, I'll ask you about this in return, and you can answer as you like. What do you think, Great King? Suppose you had a person who was a bondservant, a worker. They get up before you and go to bed after you, and are obliging, behaving nicely and speaking politely, and gazing up at your face.

49.2 They'd think: 'The outcome and result of good deeds is just so incredible, so amazing! For this King Ajātasattu is a human being, and so am I. Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god. Whereas I'm his bondservant, his worker.

49.3 I get up before him and go to bed after him, and am obliging, behaving nicely and speaking politely, and gazing up at his face. I really should do good deeds. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

50 After some time, that is what they do. Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion. And suppose your men were to report all this to you. Would you say to them: 'Bring that person to me! Let them once more be my bondservant, my worker'?"

51 "No, sir. Rather, I would bow to them, rise in their presence, and offer them a seat. I'd invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize their lawful guarding and protection."

52 “What do you think, Great King? If this is so, is there a fruit of the ascetic life apparent in the present life or not?”

53 “Clearly, sir, there is.”

54 “This is the first fruit of the ascetic life that’s apparent in this very life, which I point out to you.”

55 4.2. The Second Fruit of the Ascetic Life
“But sir, can you point out another fruit of the ascetic life that’s likewise apparent in this very life?”

56 “I can, Great King. Well then, I’ll ask you about this in return, and you can answer as you like. What do you think, Great King? Suppose you had a person who was a farmer, a householder, a hard worker, someone who builds up their capital. They’d think: ‘The outcome and result of good deeds is just so incredible, so amazing! For this King Ajātasattu is a human being, and so am I. Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god. Whereas I’m a farmer, a householder, a hard worker, someone who builds up their capital.

56.2 I really should do good deeds. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

57 After some time they give up a large or small fortune, and a large or small family circle. They’d shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Having gone forth they’d live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion.

57.2 And suppose your men were to report all this to you. Would you say to them: 'Bring that person to me! Let them once more be a farmer, a householder, a hard worker, someone who builds up their capital'?"

58 "No, sir. Rather, I would bow to them, rise in their presence, and offer them a seat. I'd invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize their lawful guarding and protection."

59 "What do you think, Great King? If this is so, is there a fruit of the ascetic life apparent in the present life or not?"

60 "Clearly, sir, there is."

61 "This is the second fruit of the ascetic life that's apparent in this very life, which I point out to you."

62 4.3. The Finer Fruits of the Ascetic Life

"But sir, can you point out a fruit of the ascetic life that's apparent in this very life which is better and finer than these?"

63 "I can, Great King. Well then, listen and apply your mind well, I will speak."

64 "Yes, sir," replied the king.

65 The Buddha said this:

66 "Consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its as-

cetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

67 A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

68 After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

69 Once they've gone forth, they live restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

70 4.3.1.1. The Shorter Section on Ethics

And how, Great King, is a mendicant accomplished in ethics? It's when a mendicant gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. This pertains to their ethics.

71 They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. This pertains to their ethics.

72 They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. This pertains to their ethics.

73 They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. This pertains to their ethics.

74 They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. This pertains to their ethics.

75 They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. This pertains to their ethics.

76 They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. This pertains to their ethics.

77 They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds.

77.2 They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.

77.3 They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence. This pertains to their ethics.

78 The shorter section on ethics is complete.

79 4.3.1.2. The Middle Section on Ethics

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds. These include plants propagated from roots, trunks, cuttings, or joints; and those from regular seeds as the fifth. They refrain from such injury to plants and seeds. This pertains to their ethics.

80 There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use. This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and things of the flesh. They refrain from storing up such goods. This pertains to their ethics.

81 There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows. This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettledrums; beauty pageants; pole-acrobatics and bone-washing displays of the corpse-workers; battles of elephants, horses, buffaloes, bulls, goats,

rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews. They refrain from such shows. This pertains to their ethics.

82 There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence. This includes such things as checkers with eight or ten rows, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, guessing another's thoughts, and imitating musical instruments. They refrain from such gambling. This pertains to their ethics.

83 There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding. This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double or single fringed—and silk covers studded with gems, as well as silken sheets, wollen carpets, rugs for elephants, horses, or chariots, black antelope hides and woven rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends. They refrain from such bedding. This pertains to their ethics.

84 There are some ascetics and brahmins who, while enjoying food given in faith, still engage in attiring and adorning themselves with garlands, fragrance, and makeup.

84.2 This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands,

fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes. They refrain from such attirement and adornment. This pertains to their ethics.

85 There are some ascetics and brahmins who, while enjoying food given in faith, still engage in low talk. This includes such topics as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place. They refrain from such low talk. This pertains to their ethics.

86 There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments. They say such things as: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't.

86.2 You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!' They refrain from such argumentative talk. This pertains to their ethics.

87 There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages. This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or

princes who say: ‘Go here, go there. Take this, bring that from there.’ They refrain from such errands. This pertains to their ethics.

88 There are some ascetics and brahmins who, while enjoying food given in faith, still engage in fawning, flattery, hinting, and belittling, and using material things to chase after other material things. They refrain from such fraud and flattery. This pertains to their ethics.

89 The middle section on ethics is complete.

90 4.3.1.3. The Long Section on Ethics

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes such fields as augury, omenology, divining portents, interpreting dreams, divining features of men and women, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, limb-reading; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the lore of the scorpion, the rat, the bird, and the crow; prophesying lifespan, chanting for protection, and divining omens from wild animals. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

91 There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, bows, weapons, women, men, boys, girls, male and female bondservants, ele-

phants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

92 There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

93 There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery horizon, an earthquake, or thunder in the heavens; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars.

93.2 And it also includes making predictions about the results of all such phenomena. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

94 There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or

health. It also includes such occupations as arithmetic, accounting, calculating, poetry, and cosmology. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

95 There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony.

95.2 It also includes casting spells for good or bad luck, treating impacted fetuses, binding the tongue, or locking the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

96 There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving sipping water and bathing, and oblations.

96.2 It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and herbal bandages. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

97 A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter. In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves. That's how a mendicant is accomplished in ethics.

98 The longer section on ethics is complete.

99 4.3.2.1. Sense Restraint

And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves. That's how a mendicant guards the sense doors.

100 4.3.2.2. Mindfulness and Situational Awareness

And how does a mendicant have mindfulness and situational awareness? It's when a mendicant acts with situational awareness when going out and

coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant has mindfulness and situational awareness.

101 4.3.2.3. Contentment

And how is a mendicant content? It's when a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. That's how a mendicant is content.

102 4.3.2.4. Giving Up the Hindrances

When they have this spectrum of noble ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present.

103 Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will.

103.2 Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse.

103.3 Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

104 Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness.

105 Suppose there was a person who was sick, suffering, gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness.

106 Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

107 Suppose a person was a bondservant. They would not be their own master, but indentured to another, unable to go where they wish. But after some time they'd be freed from servitude. They would be their own master, not indentured to another, a freeman able to go where they wish. Thinking about this, they'd be filled with joy and happiness.

108 Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat. But after some time they crossed over the desert safely, arriving within a village, a sanctuary free of peril. Thinking about this, they'd be filled with joy and happiness.

109 In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing.

110 But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and a place of sanctuary at last.

111 Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

112 4.3.2.5. First Absorption

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

113 It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with

moisture, spread through inside and out; yet no moisture oozes out.

113.2 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. This, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

114 4.3.2.6. Second Absorption

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

115 It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

116 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

117 4.3.2.7. Third Absorption

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

118 It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

118.2 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

119 4.3.2.8. Fourth Absorption

Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

120 It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

121 4.3.3.1. Knowledge and Vision

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. They understand: 'This body of mine is formed. It's made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.'

122 Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And a person with clear eyes were to take it in their hand and examine it: 'This beryl gem is naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

123 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowl-

edge and vision. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

124 4.3.3.2. Mind-Made Body

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. From this body they create another body—formed, mind-made, whole in its major and minor limbs, not deficient in any faculty.

125 Suppose a person was to draw a reed out from its sheath. They'd think: 'This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.' Or suppose a person was to draw a sword out from its scabbard. They'd think: 'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.'

125.2 Or suppose a person was to draw a snake out from its slough. They'd think: 'This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.'

126 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. From this body they create another body—formed, mind-made, whole in its major and minor limbs, not deficient in any faculty. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

[127] 4.3.3.3. Psychic Powers

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. They wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.

[128] Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like. Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

[129] In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

[130] 4.3.3.4. Clairaudience

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imper-

turbable—they project it and extend it toward clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far.

131 Suppose there was a person traveling along the road. They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of clay drums,' and 'that's the sound of horns, kettledrums, and tom-toms.'

132 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

133 4.3.3.5. Encompassing the Minds of Others

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward encompassing the minds of others. They understand the minds of other beings and individuals, having encompassed them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … immersed mind … unimmersed mind … freed mind … They understand unfreed mind as 'unfreed mind'.

134 Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot,' and if they had no spots they'd know 'I have no spots.'

134.2 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward encompassing the minds of others. They understand the minds of other beings and individuals, having encompassed them with their own mind.

134.3 This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

135 4.3.3.6. Recollection of Past Lives

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that

was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

136 Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

137 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

138 4.3.3.7. Clairvoyance

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn

in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

139 Suppose there was a stilt longhouse at the central square. A person with clear eyes standing there might see humans entering and leaving a house, walking along the streets and paths, and sitting at the central square. They'd think: 'These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.'

140 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the death and rebirth of sentient beings. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

141 4.3.3.8. Ending of Defilements

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the prac-

tice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

142 Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still.'

143 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the ending of defilements. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones. And, Great King, there is no other fruit of the ascetic life apparent in the present life which is better and finer than this."

144 5. Ajātasattu Declares Himself a Lay Follower

When the Buddha had spoken, King Ajātasattu said to him, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching

clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.

145 I made a mistake, sir. It was foolish, stupid, and unskillful of me to take the life of my father, a just and principled king, for the sake of authority. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

146 "Indeed, Great King, you made a mistake. It was foolish, stupid, and unskillful of you to take the life of your father, a just and principled king, for the sake of sovereignty. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

147 When the Buddha had spoken, King Ajātasattu said to him, "Well, now, sir, I must go. I have many duties, and much to do."

148 "Please, Great King, go at your convenience."

149 Then the king, having approved and agreed with what the Buddha said, rose from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

150 Soon after the king had left, the Buddha addressed the mendicants: "The king is broken, mendicants, he is ruined. If he had not taken the life of his father, a just and principled king, the stainless, immaculate vision of the Dhamma would have arisen in him in that very seat."

151 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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3 — WITH AMBAṬṬHA

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1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala.

2 1. The Section on Pokkharasāti

Now at that time the brahmin Pokkharasāti was living in Ukkaṭṭhā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. Pokkharasāti heard:

3 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world —with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

3.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

2. The Student Ambaṭṭha

Now at that time Pokkharasāti had a student named Ambaṭṭha as his resident pupil. He was one who recited and remembered the hymns, and had mastered in the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man. He had been authorized as a master in his own tutor's scriptural heritage of the three Vedas with the words: "What I know, you know. And what you know, I know."

5 Then Pokkharasāti addressed Ambaṭṭha, "Dear Ambaṭṭha, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby. He has this good reputation … It's good to see such perfected ones. Please, dear Ambaṭṭha, go to the ascetic Gotama and find out whether or not he lives up to his reputation. Through you I shall learn about the worthy Gotama."

6 "But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?"

7 "Dear Ambaṭṭha, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

7.2 After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the world's veil. But, dear Ambaṭṭha, I am the one who gives the hymns, and you are the one who receives them."

8 "Yes, worthy sir," replied Ambaṭṭha. He got up from his seat, bowed, and respectfully circled Pokkharasāti, keeping him on his right. He mounted a chariot drawn by mares and, together with several young students, set out for the forest near Icchānaṅgala. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

9 At that time several mendicants were walking mindfully in the open air. Then the student Ambaṭṭha went up to those mendicants and said, "Good fellows, where is the worthy Gotama at present? For we have come here to see him."

10 Then those mendicants thought, "This Ambaṭṭha is from a well-known family, and he is the pupil of the well-known brahmin Pokkharasāti. The Buddha won't mind having a discussion together with such gentlemen."

11 They said to Ambaṭṭha, "Ambaṭṭha, that's his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock on the door-panel. The Buddha will open the door."

12 So he approached the Buddha's dwelling, cleared his throat and knocked on the door-panel, and the Buddha opened the door. Ambaṭṭha and the young students entered the dwelling. The young students exchanged greetings with the Buddha, and when the greetings and polite

conversation were over, sat down to one side. But while the Buddha was sitting, Ambaṭṭha spoke some polite words or other while walking around or standing.

13 So the Buddha said to him, "Ambaṭṭha, is this how you hold a discussion with elderly and senior brahmins, the tutors of tutors: walking around or standing while I'm sitting, speaking some polite words or other?"

14 2.1. The First Use of the Word "Primitives"

"No, worthy Gotama. For it is proper for one brahmin to converse with another while both are walking, standing, sitting, or lying down. But as to these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, I converse with them as I do with the worthy Gotama."

15 "But Ambaṭṭha, you must have come here for some purpose. You should focus on that. Though this Ambaṭṭha is unqualified, he thinks he's qualified. What is that but lack of qualifications?"

16 When he said this, Ambaṭṭha became angry and upset with the Buddha because of being described as unqualified. He even attacked and badmouthed the Buddha himself, saying, "The ascetic Gotama will be worsted!" He said to the Buddha, "Worthy Gotama, the Sakyans are rude, harsh, touchy, and argumentative. Primitive they are, and primitive they remain! They don't honor, respect, revere, worship, or venerate brahmins.

16.2 It is neither proper nor appropriate that the Sakyans—primitives that they are—don't honor, respect, revere, worship, or venerate brahmins."

17 And that's how Ambaṭṭha denigrated the Sakyans with the word "primitives" for the first time.

18 2.2. The Second Use of the Word "Primitives"
"But Ambaṭṭha, how have the Sakyans wronged you?"

19 "This one time, worthy Gotama, I went to Kapilavatthu on some business for my tutor, the brahmin Pokkharasāti. I approached the Sakyans in their town hall. Now at that time several Sakyans and Sakyan princes were sitting on high seats, poking each other with their fingers, giggling and playing together. In fact, they even presumed to giggle at me, and didn't invite me to a seat.

19.2 It is neither proper nor appropriate that the Sakyans—primitives that they are—don't honor, respect, revere, worship, or venerate brahmins."

20 And that's how Ambaṭṭha denigrated the Sakyans with the word "primitives" for the second time.

21 2.3. The Third Use of the Word "Primitives"
"Even a little quail, Ambaṭṭha, speaks as she likes in her own nest. Kapilavatthu is the Sakyans' own place, Ambaṭṭha. It's not worthy of the Venerable Ambaṭṭha to lose his temper over such a small thing."

22 "Worthy Gotama, there are these four classes: aristocrats, brahmins, peasants, and menials. Three of these classes— aristocrats, peasants, and menials— in fact succeed only when serving the brahmins. It is neither proper nor appropriate that the Sakyans—primitives that they are—don't honor, respect, revere, worship, or venerate brahmins."

23 And that's how Ambaṭṭha denigrated the Sakyans with the word "primitives" for the third time.

24 2.4. The Word "Son of a Slavegirl" is Used
Then it occurred to the Buddha, "This Ambaṭṭha puts the Sakyans down way too much by calling them primitives. Why don't I ask him about his own clan?"

25 So the Buddha said to him, "What is your clan, Ambaṭṭha?"

26 "I am a Kaṇhāyana, worthy Gotama."

27 "But, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you're descended from the son of a slavegirl of the Sakyans. But the Sakyans regard King Okkāka as their grandfather.

28 Once upon a time, King Okkāka, wishing to divert the royal succession to the son of his most beloved queen, banished the elder princes from the realm— Okkāmukha, Karakaṇḍa, Hatthinika, and Sinisūra. They made their home beside a lotus pond on the slopes of the Himalayas, where there was a large grove of sakhua trees. For fear of breaking their line of birth, they slept with their own (saka) sisters.

29 Then King Okkāka addressed his ministers and councillors, 'Where, sirs, have the princes settled now?'

30 'Your Majesty, there is a lotus pond on the slopes of the Himalayas, by a large grove of sakhua trees. They've settled there. For fear of breaking their line of birth, they are sleeping with their

own sisters.'

31 Then, Ambaṭṭha, King Okkāka expressed this heartfelt sentiment: 'The princes are indeed Sakyans! The princes are indeed the best Sakyans!' From that day on the Sakyans were recognized and he was their founder.

32 Now, King Okkāka had a slavegirl named Disā. She gave birth to a boy named Black. When he was born, Black Boy said: 'Wash me, mum, bathe me! Get this filth off of me! I will be useful for you!' Whereas these days when people see goblins they recognize them as goblins, in those days they recognized goblins as 'blackboys'.

33 They said: 'He spoke as soon as he was born—a blackboy is born! A goblin is born!' From that day on the Kaṇhāyanas were proclaimed, and he was their founder. That's how, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you're descended from the son of a slavegirl of the Sakyans."

34 When he said this, those young students said to him, "Worthy Gotama, please don't put Ambaṭṭha down too much by calling him the son of a slavegirl. He's well-born, a gentleman, learned, who enunciates well, and is astute. He is capable of debating with the worthy Gotama about this."

35 So the Buddha said to them, "Well, young students, if you think that Ambaṭṭha is ill-born, not a gentleman, unlearned, a poor speaker, witless, and not capable of debating with me about this, then leave him aside and you can debate with me. But if you think that he's well-born, a gentleman, learned, who enunciates well, is astute, and is capable of debating with me about this, then you should stand aside and let him debate with me."

36 “He is capable of debating you. We will be silent, and let Ambaṭṭha debate with the worthy Gotama about this.”

37 So the Buddha said to Ambaṭṭha, “Well, Ambaṭṭha, there’s a legitimate question that comes up. You won’t like it, but you ought to answer anyway. If you fail to answer—by dodging the issue, remaining silent, or leaving—your head will explode into seven pieces right here. What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the tutors of tutors, what is the origin of the Kaṇhāyanas, and who is their founder?”

38 When he said this, Ambaṭṭha kept silent.

39 For a second time, the Buddha put the question, and for a second time Ambaṭṭha kept silent.

40 So the Buddha said to him, “Answer now, Ambaṭṭha. Now is not the time for silence. If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then.”

41 Now at that time the spirit Vajirapāṇī, holding a massive iron spear, burning, blazing, and glowing, stood in the air above Ambaṭṭha, thinking, “If this Ambaṭṭha doesn’t answer when asked a third time, I’ll blow his head into seven pieces there and then!” And both the Buddha and Ambaṭṭha could see Vajirapāṇī.

42 Ambaṭṭha was terrified, shocked, and awestruck. Looking to the Buddha for shelter, asylum, and refuge, he sat down close by the Buddha and said, “What did you say? Please repeat the question.”

43 “What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the tutors of tutors, what is the origin of the Kaṇhāyanas, and who is their founder?”

44 “I have heard, worthy Gotama, that it is just as you say. That’s the origin of the Kaṇhāyanas, and that’s who their founder is.”

45 2.5. The Discussion of Ambaṭṭha’s Heritage

When he said this, those young students made an uproar, “It turns out Ambaṭṭha is ill-born, not a gentleman, son of a Sakyan slavegirl, and that the Sakyans are sons of his masters! And it seems that the ascetic Gotama spoke only the truth, though we presumed to rebuke him!”

46 Then it occurred to the Buddha, “These young students put Ambaṭṭha down too much by calling him the son of a slavegirl. Why don’t I get him out of this?”

47 So the Buddha said to the young students, “Young students, please don’t put Ambaṭṭha down too much by calling him the son of a slavegirl. That Black Boy was an eminent seer. He went to a southern country and memorized the Divine Spell. Then he approached King Okkāka and asked for the hand of his daughter Maddarūpī.

48 The king said to him, ‘Who the hell is this son of a slavegirl to ask for the hand of my daughter!’ Angry and upset he fastened a razor-tipped arrow. But he wasn’t able to either shoot it or to relax it.

49 Then the ministers and councillors approached the seer Black Boy and said: ‘Spare the king, sir, spare him!’

50 ‘The king will be safe. But if he shoots the arrow downwards, there will be an earthquake across the entire realm.’

51 ‘Spare the king, sir, and spare the country!’

52 ‘Both king and country will be safe. But if he shoots the arrow upwards, the heavens will not rain in the entire realm for seven years.’

53 ‘Spare the king, sir, spare the country, and let the heavens rain!’

54 ‘Both king and country will be safe, and the heavens rain will rain. And if the king shoots the crown prince with an arrow, he will be safe and unruffled.’

55 So the ministers said to Okkāka: ‘Okkāka must shoot the crown prince with an arrow. He will be safe and unruffled.’

56 So King Okkāka shot the crown prince with an arrow. And he was safe and unruffled. Then the king was terrified, shocked, and awestruck. Scared by the divine punishment, he gave the hand of his daughter Maddarūpī.

57 Young students, please don’t put Ambaṭṭha down too much by calling him the son of a slavegirl. That Black Boy was an eminent seer.”

58 3. The Supremacy of the Aristocrats

Then the Buddha addressed Ambaṭṭha, “What do you think, Ambaṭṭha? Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a son. Would he receive a seat and water from the brahmins?”

59 “He would, worthy Gotama.”

60 “And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

61 “They would.”

62 “And would the brahmins teach him the hymns or not?”

63 “They would.”

64 “And would he be kept from the women or not?”

65 “He would not.”

66 “And would the aristocrats anoint him as king?”

67 “No, worthy Gotama. Why is that? Because his maternity is unsuitable.”

68 “What do you think, Ambaṭṭha? Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a son. Would he receive a seat and water from the brahmins?”

69 “He would, worthy Gotama.”

70 “And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

71 “They would.”

72 “And would the brahmins teach him the hymns or not?”

73 “They would.”

74 “And would he be kept from the women or not?”

75 “He would not.”

76 “And would the aristocrats anoint him as king?”

77 “No, worthy Gotama. Why is that? Because his paternity is unsuitable.”

78 “And so, Ambaṭṭha, the aristocrats are superior and the brahmins inferior, whether comparing women with women or men with men. What do you think, Ambaṭṭha? Suppose the brahmins for some reason were to shave a brahmin’s head, inflict him with a sack of ashes, and banish him from the nation or the city. Would he receive a seat and water from the brahmins?”

79 “No, worthy Gotama.”

80 “And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

81 “No, worthy Gotama.”

82 “And would the brahmins teach him the hymns or not?”

83 “No, worthy Gotama.”

84 “And would he be kept from the women or not?”

85 “He would be.”

86 “What do you think, Ambaṭṭha? Suppose the aristocrats for some reason were to shave an aristocrat’s head, inflict him with a sack of ashes, and banish him from the nation or the city. Would he receive a seat and water from the brahmins?”

87 “He would, worthy Gotama.”

88 “And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

89 “They would.”

90 “And would the brahmins teach him the hymns or not?”

91 “They would.”

92 “And would he be kept from the women or not?”

93 “He would not.”

94 “At this point, Ambaṭṭha, that aristocrat has reached rock bottom, with head shaven, inflicted with a sack of ashes, and banished from city or nation. Yet still the aristocrats are superior and the brahmins inferior. The divinity Sanaṅkumāra also spoke this verse:

95 ‘The aristocrat is best among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans.’

96 That verse was well sung by the Divinity Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by me. For I also say this:

97 The aristocrat is best among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans.”

98 The first recitation section.

99 4. Knowledge and Conduct
“But what, worthy Gotama, is that conduct, and what is that knowledge?”

100 “Ambaṭṭha, in the supreme knowledge and conduct there is no discussion of genealogy or clan or pride— ‘You deserve me’ or ‘You don’t deserve me.’ Wherever there is giving and taking in marriage there is such discussion. Whoever is shackled to questions of genealogy or clan or pride, or to giving and taking in marriage, is far from the supreme knowledge and conduct. The realization of supreme knowledge and conduct occurs when you’ve given up such things.”

101 “But what, worthy Gotama, is that conduct, and what is that knowledge?”

102 “Ambaṭṭha, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

102.2 He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

102.3 A householder hears that teaching, or a householder’s child, or someone reborn in a good family. They gain faith in the Realized One and reflect …

103 Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … This pertains to their conduct.

104 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … This pertains to their conduct.

105 Furthermore, with the fading away of rapture, they enter and remain in the third absorption … This pertains to their conduct.

106 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption … This pertains to their conduct. This is that conduct.

107 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. This pertains to their knowledge. … They understand: ‘There is nothing further for this place.’ This pertains to their knowledge. This is that knowledge.

108 This mendicant is said to be ‘accomplished in knowledge’, and also ‘accomplished in conduct’, and also ‘accomplished in knowledge and conduct’. And, Ambaṭṭha, there is no accomplishment in knowledge and conduct that is better or finer than this.

109 5. Four Causes of Quitting

There are these four causes of quitting this supreme knowledge and conduct. What four? Firstly, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, plunges into a wilderness region carrying their pack with a shoulder-pole, thinking they will get by

eating fallen fruit. In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the first cause of quitting this supreme knowledge and conduct.

110 Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct or to get by eating fallen fruit, plunges into a wilderness region carrying a spade and basket, thinking they will get by eating tubers and fruit. In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the second cause of quitting this supreme knowledge and conduct.

111 Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, sets up a fire chamber in the neighborhood of a village or town and dwells there serving the sacred flame. In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the third cause of quitting this supreme knowledge and conduct.

112 Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, or to serve the sacred flame, sets up a four-doored fire chamber at the crossroads and dwells there, thinking: 'When an ascetic or brahmin comes from the four quarters, I will honor them as best I can.'

112.2 In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the fourth cause of quitting this supreme knowledge and conduct. These are the four causes of quitting this supreme knowledge and conduct.

113 What do you think, Ambaṭṭha? Is this supreme knowledge and conduct seen in your own denomination?"

114 "No, worthy Gotama. Who am I and my denomination compared with the supreme knowledge and conduct? We are far from that."

115 "What do you think, Ambaṭṭha? Since you're not managing to obtain this supreme knowledge and conduct, have you with your denomination plunged into a wilderness region carrying your pack with a shoulder-pole, thinking you will get by eating fallen fruit?"

116 "No, worthy Gotama."

117 "What do you think, Ambaṭṭha? Have you with your denomination … plunged into a wilderness region carrying a spade and basket, thinking you will get by eating tubers and fruit?"

118 "No, worthy Gotama."

119 "What do you think, Ambaṭṭha? Have you with your denomination … set up a fire chamber in the neighborhood of a village or town and dwelt there serving the sacred flame?"

120 "No, worthy Gotama."

121 "What do you think, Ambaṭṭha? Have you with your denomination … set up a four-doored fire chamber at the crossroads and dwelt there, thinking: 'When an ascetic or brahmin comes from the four quarters, I will honor them as best I can'?"

122 "No, worthy Gotama."

123 "So you with your denomination are not only inferior to the supreme knowledge and conduct, you are even inferior to the four causes of quitting the supreme knowledge and conduct. But you have been told this by your tutor, the brahmin Pokkharasāti: 'Who are these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman compared with conversation with the brahmins of the three knowledges?' Yet he himself has not even fulfilled one of the quittings! See, Ambaṭṭha, how your tutor Pokkharasāti has wronged you.

124 6. Being Like the Seers of the Past

Pokkharasāti lives off an endowment provided by King Pasenadi of Kosala. But the king won't even grant him an audience face to face. When he consults, he does so behind a curtain. Why wouldn't the king grant a face to face audience with someone who'd receive his legitimate presentation of food? See, Ambaṭṭha, how your tutor Pokkharasāti has wronged you.

125 What do you think, Ambaṭṭha? Suppose King Pasenadi was holding consultations with warrior-chiefs or chieftains while sitting on an elephant's neck or on horseback, or while standing on the mat in a chariot. And suppose he'd get down from that place and stand aside.

125.2 Then along would come a worker or their bondservant, who'd stand in the same place and continue the consultation: 'This is what King Pasenadi says, and this too is what the king says.' Though he spoke the king's words and gave the king's advice, does that qualify him to be the king or the king's minister?"

126 "No, worthy Gotama."

127 “In the same way, Ambaṭṭha, the ancient seers of the brahmins were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. You might imagine that, since you’ve learned their hymns by heart in your own denomination, that makes you a seer or someone on the path to becoming a seer. But that is not possible.

128 What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the tutors of tutors, did those ancient brahmin seers— nicely bathed and anointed, with hair and beard dressed, bedecked with jewels, earrings, and bracelets, dressed in white—amuse themselves, supplied and provided with the five kinds of sensual stimulation, like you do today in your denomination?”

129 “No, worthy Gotama.”

130 “Did they eat boiled fine rice, garnished with clean meat, with the dark grains picked out, served with many soups and sauces, like you do today in your denomination?”

131 “No, worthy Gotama.”

132 “Did they amuse themselves with girls wearing thongs that show off their curves, like you do today in your denomination?”

133 “No, worthy Gotama.”

134 “Did they drive about in chariots drawn by mares with plaited manes, whipping and lashing them onward with long goads, like you do today in your denomination?”

135 “No, worthy Gotama.”

136 “Did they get men with long swords to guard them in fortresses with moats dug and barriers in place, like you do today in your denomination?”

137 “No, worthy Gotama.”

138 “So, Ambaṭṭha, in your own denomination you are neither a seer nor someone on the path to becoming a seer. Whoever has any doubt or uncertainty about me, let them ask me and I will clear up their doubts with my answer.”

139 7. Seeing the Two Marks

Then the Buddha left his dwelling and proceeded to begin walking mindfully, and Ambaṭṭha did likewise. Then while walking beside the Buddha, Ambaṭṭha scrutinized his body for the thirty-two marks of a great man. He saw all of them except two, which he had doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue.

140 Then it occurred to the Buddha, “This student Ambaṭṭha sees all the marks except two, which he has doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue.” Then the Buddha used his psychic power to will that Ambaṭṭha would see his private parts sheathed in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

141 Then Ambaṭṭha thought, “The ascetic Gotama possesses the thirty-two marks completely, lacking none.”

142 He said to the Buddha, “Well, now, sir, I must go. I have many duties, and much to do.”

143 “Please, Ambaṭṭha, go at your convenience.” Then Ambaṭṭha mounted his chariot drawn by mares and left.

144 Now at that time the brahmin Pokkharasāti had come out from Ukkaṭṭhā together with a large group of brahmins and was sitting in his own park just waiting for Ambaṭṭha. Then Ambaṭṭha entered the park. He went by carriage as far as the terrain allowed, then descended and approached the brahmin Pokkharasāti on foot. He bowed and sat down to one side, and Pokkharasāti said to him:

145 “I hope, dear Ambaṭṭha, you saw the worthy Gotama?”

146 “I saw him, sir.”

147 “Well, does he live up to his reputation or not?”

148 “He does, sir. The worthy Gotama possesses the thirty-two marks completely, lacking none.”

149 “And did you have some discussion with him?”

150 “I did.”

151 “And what kind of discussion did you have with him?” Then Ambaṭṭha informed Pokkharasāti of all they had discussed.

152 Then Pokkharasāti said to Ambaṭṭha, “Oh, our bloody fake scholar, our fake learned man, who pretends to be proficient in the three Vedas! A man who behaves like this ought, when their body breaks up, after death, to be reborn in a place of loss, a bad place, the underworld, hell. It’s only because you repeatedly attacked the worthy Gotama like that that he kept bringing up charges against us!” Angry and upset, he kicked Ambaṭṭha over, and wanted to go and see the Buddha right away.

153 8. Pokkharasāti Visits the Buddha

Then those brahmins said to Pokkharasāti, “It’s much too late to visit the ascetic Gotama today. You can visit him tomorrow.”

154 So Pokkharasāti had delicious fresh and cooked foods prepared in his own home. Then he mounted a carriage and, with attendants carrying torches, set out from Ukkaṭṭhā for the forest near Icchānaṅgala. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot. He went up to the Buddha and exchanged greetings with him.

154.2 When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Master Gotama, has my resident pupil, the student Ambaṭṭha, come here?”

155 “Yes he has, brahmin.”

156 “And did you have some discussion with him?”

157 “I did.”

158 “And what kind of discussion did you have with him?” Then the Buddha informed Pokkharasāti of all they had discussed.

159 Then Pokkharasāti said to the Buddha, "Ambaṭṭha is a fool, worthy Gotama. Please forgive him."

160 "May the student Ambaṭṭha be happy, brahmin."

161 Then Pokkharasāti scrutinized the Buddha's body for the thirty-two marks of a great man. He saw all of them except two, which he had doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue.

162 Then it occurred to the Buddha, "Pokkharasāti sees all the marks except two, which he has doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue." Then the Buddha used his psychic power to will that Pokkharasāti would see his private parts sheathed in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

163 Pokkharasāti thought, "The ascetic Gotama possesses the thirty-two marks completely, lacking none."

164 He said to the Buddha, "Would the worthy Gotama together with the mendicant Saṅgha please accept today's meal from me?" The Buddha consented with silence.

165 Then, knowing that the Buddha had consented, Pokkharasāti announced the time to him, "It's time, worthy Gotama, the meal is ready." Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Pokkharasāti together with the mendicant Saṅgha, where he sat down on the seat spread out.

165.2 Then Pokkharasāti served and satisfied the Buddha with his own hands with delicious fresh and cooked foods, while his young students served the Saṅgha. When the Buddha had eaten and washed his hand and bowl, Pokkharasāti took a low seat and sat to one side.

166 Then the Buddha taught him step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

166.2 And when the Buddha knew that Pokkharasāti's mind was ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path.

166.3 Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Pokkharasāti: "Everything that is liable to arise is liable to cease."

167 9. Pokkharasāti Declares Himself a Lay Follower

Then Pokkharasāti saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, just so has the worthy Gotama made the Teaching clear in many ways. Together with my children, wives, retinue, and ministers, I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.

168 Just as the worthy Gotama visits other devoted families in Ukkaṭṭhā, may he visit mine. The brahmin boys and girls there will bow to you, rise in your presence, give you a seat and water, and gain confidence in their hearts. That will be for their lasting welfare and happiness."

169 "That's nice of you to say, householder."

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4 — WITH SOṆADAṆḌA

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1 1. The Brahmins and Householders of Campā

So I have heard. At one time the Buddha was wandering in the land of the Aṅgas together with a large Saṅgha of five hundred mendicants when he arrived at Campā, where he stayed by the banks of the Gaggarā Lotus Pond.

2 Now at that time the brahmin Soṇadaṇḍa was living in Campā. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

3 The brahmins and householders of Campā heard:

4 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

4.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such per-

fected ones." Then, exiting Campā, they formed into companies and headed to the Gaggarā Lotus Pond.

5 Now at that time the brahmin Soṇadaṇḍa had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for the lotus pond, and addressed his butler, "My butler, why are the brahmins and householders headed for the Gaggarā Lotus Pond?"

6 "The ascetic Gotama has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' They're going to see that worthy Gotama."

7 "Well then, go to the brahmins and householders and say to them: 'Sirs, the brahmin Soṇadaṇḍa asks you to wait, as he will also go to see the ascetic Gotama.'"

8 "Yes, worthy sir," replied the butler, and did as he was asked.

9 2. The Qualities of Soṇadaṇḍa

Now at that time around five hundred brahmins from abroad were residing in Campā on some business. They heard that the brahmin Soṇadaṇḍa was going to see the ascetic Gotama. They approached Soṇadaṇḍa and said to him, "Is it really true that you are going to see the ascetic Gotama?"

10 "Yes, gentlemen, it is true."

11 “Please don’t, worthy Soṇadaṇḍa! It’s not appropriate for you to go to see the ascetic Gotama. For if you do so, your reputation will diminish and his will increase. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.

12 You are well born on both your mother’s and father’s side, stemming from a pure vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.

13 You’re rich, affluent, and wealthy. …

14 You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. You know them word-by-word, and their grammar. You are well versed in cosmology and the marks of a great man. …

15 You are attractive, good-looking, lovely, of surpassing beauty. You have divine looks and lustre, remarkable to behold. …

16 You are ethical, mature in ethical conduct. …

17 You’re a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. …

18 You’re the tutor of tutors for many, and teach three hundred young students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. …

19 You're old, elderly and senior, advanced in years, and have reached the final stage of life. The ascetic Gotama is young, and has newly gone forth. …

20 You're honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

21 and the brahmin Pokkharasāti. …

22 You live in Campā, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. For this reason, too, it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you."

23 3. The Qualities of the Buddha
When they had spoken, Soṇadaṇḍa said to those brahmins:

24 "Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama, and it's not appropriate for him to come to see me. He is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it's not appropriate for the ascetic Gotama to come to see me; rather, it's appropriate for me to go to see him.

25 When he went forth he abandoned a large family circle. …

26 When he went forth he abandoned abundant gold, both coined and uncoined, stored above and below ground. …

27 He went forth from the lay life to homelessness while still a youth, young, with pristine black hair, blessed with youth, in the prime of life. …

28 Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. ...

29 He is attractive, good-looking, lovely, of surpassing beauty. He has divine looks and lustre, remarkable to behold. ...

30 He is ethical, possessing ethical conduct that is noble and skillful. ...

31 He's a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. ...

32 He's a tutor of tutors. ...

33 He has ended sensual desire, and is rid of caprice. ...

34 He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...

35 He went forth from an eminent family of unbroken aristocratic lineage. ...

36 He went forth from a rich, affluent, and wealthy family. ...

37 People come from distant lands and distant countries to question him. ...

38 Many thousands of deities have gone for refuge for life to him. ...

39 He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' ...

40 He has the thirty-two marks of a great man. ...

41 He is welcoming, congenial, polite, smiling, open, the first to speak. ...

42 He's honored, respected, revered, venerated, and esteemed by the four assemblies. ...

43 Many gods and humans are devoted to him. ...

44 While he is residing in a village or town, non-human entities do not harass them. ...

45 He leads an order and a community, and tutors a community, and is said to be the best of the various religious founders. He didn't come by his fame in the same ways as those other ascetics and brahmins. Rather, he came by his fame due to his supreme knowledge and conduct. ...

46 King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ...

47 King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ...

48 The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...

49 He's honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ...

50 King Pasenadi of Kosala ...

51 and the brahmin Pokkharasāti.

52 The ascetic Gotama has arrived at Campā and is staying at the Gaggarā Lotus Pond. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be honored and respected as such. For this reason, too, it's not appropriate for the worthy Gotama to come to see me; rather, it's appropriate for me to go to see him. This is the extent of the worthy Gotama's praise that I have memorized. But his praises are not confined to this, for the praise of the worthy Gotama is limitless."

53 When he had spoken, those brahmins said to him, "According to Soṇadaṇḍa's praises, if the worthy Gotama were staying within a hundred leagues, it'd be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a knapsack."

54 "Well then, gentlemen, let's all go to see the ascetic Gotama."

55 4. Soṇadaṇḍa Has Second Thoughts

Then Soṇadaṇḍa together with a large group of brahmins approached the Gaggarā Lotus Pond.

56 But as he reached the far side of the forest, this thought came to mind, "Suppose I was to ask the ascetic Gotama a question. He might say to me: 'Brahmin, you shouldn't ask your question like that. This is how you should ask it.' And the assembly might disparage me for that: 'Soṇadaṇḍa is foolish and incompetent. He's not able to ask the ascetic Gotama a rational question.'

56.2 And when you're disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation.

57 Or if the ascetic Gotama asks me a question, I might not satisfy him with my answer. He might say to me: 'Brahmin, you shouldn't answer the question like that. This is how you should answer it.' And the assembly might disparage me for that: 'Soṇadaṇḍa is foolish and incompetent. He's not able to satisfy the ascetic Gotama's mind with his answer.'

57.2 And when you're disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation.

58 On the other hand, if I were to turn back after having come so far without having seen the ascetic Gotama, the assembly might disparage me for that: 'Soṇadaṇḍa is foolish and incompetent. He's stuck-up and scared. He doesn't dare to go and see the ascetic Gotama. For how on earth can he turn back after having come so far without having seen the ascetic Gotama!'

58.2 And when you're disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation."

59 Then Soṇadaṇḍa went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Campā bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

60 But while sitting there, Soṇadaṇḍa continued to be plagued by many second thoughts. He thought, "If only the ascetic Gotama would ask me about my own tutor's scriptural heritage of the three Vedas! Then I could

definitely satisfy his mind with my answer."

5. What Makes a Brahmin

Then, knowing Soṇadaṇḍa's train of thought, it occurred to the Buddha, "This brahmin Soṇadaṇḍa is troubled by his own thoughts. Why don't I ask him about his own tutor's scriptural heritage of the three Vedas?"

So he said to Soṇadaṇḍa, "Brahmin, how many factors must a brahmin possess for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood?"

Then Soṇadaṇḍa thought, "The ascetic Gotama has asked me about exactly what I wanted, what I wished for, what I desired, what I yearned for; that is, my own scriptural heritage. I can definitely satisfy his mind with my answer."

Then Soṇadaṇḍa straightened his back, looked around the assembly, and said to the Buddha, "Worthy Gotama, a brahmin must possess five factors for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood. What five? It's when a brahmin is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar. He is well versed in cosmology and the marks of a great man. He is attractive, good-looking, lovely, of surpassing beauty.

64.3 He has divine looks and lustre, remarkable to behold. He is ethical, mature in ethical conduct. He's astute and intelligent, being the first or second to hold the sacrificial ladle. These are the five factors which a brahmin must possess for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood."

65 "But brahmin, is it possible to set aside one of these five factors and still rightly describe someone as a brahmin?"

66 "It is possible, worthy Gotama. We could leave appearance out of the five factors. For what does appearance matter? A brahmin must possess the remaining four factors for the brahmins to rightly describe him as a brahmin."

67 "But brahmin, is it possible to set aside one of these four factors and still rightly describe someone as a brahmin?"

68 "It is possible, worthy Gotama. We could leave the hymns out of the four factors. For what do the hymns matter? A brahmin must possess the remaining three factors for the brahmins to rightly describe him as a brahmin."

69 "But brahmin, is it possible to set aside one of these three factors and still rightly describe someone as a brahmin?"

70 "It is possible, worthy Gotama. We could leave birth out of the three factors. For what does birth matter? It's when a brahmin is ethical, mature in ethical conduct; and he's astute and intelligent, being the first or second to hold the sacrificial ladle. A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin."

71 When he had spoken, those brahmins said to him, “Please don’t say that, worthy Soṇadaṇḍa, please don’t say that! You’re just condemning appearance, the hymns, and birth! You’re totally going over to the ascetic Gotama’s doctrine!”

72 So the Buddha said to them, “Well, brahmins, if you think that Soṇadaṇḍa is unlearned, a poor speaker, witless, and not capable of debating with me about this, then leave him aside and you can debate with me. But if you think that he’s learned, a good speaker who enunciates well, astute, and capable of debating with me about this, then you should stand aside and let him debate with me.”

73 When he said this, Soṇadaṇḍa said to the Buddha, “Let it be, worthy Gotama, be silent. I myself will respond to them in a legitimate manner.” Then he said to those brahmins, “Don’t say this, good fellows, don’t say this: ‘You’re just condemning appearance, the hymns, and birth! You’re totally going over to the ascetic Gotama’s doctrine!’ I’m not condemning appearance, hymns, or birth.”

74 Now at that time Soṇadaṇḍa’s nephew, the young student Aṅgaka was sitting in that assembly. Then Soṇadaṇḍa said to those brahmins, “Gentlemen, do you see my nephew, the young student Aṅgaka?”

75 “Yes, sir.”

76 “Aṅgaka is attractive, good-looking, lovely, of surpassing beauty. He has divine looks and lustre, remarkable to behold. There’s no one in this assembly so good-looking, apart from the ascetic Gotama.

76.2 Aṅgaka recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar. He is well versed in cosmology and the marks of a great man. And I am the one who teaches him the hymns.

76.3 Aṅgaka is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. And I know his mother and father. But if Aṅgaka were to kill living creatures, steal, commit adultery, lie, and drink liquor, then what's the use of his appearance, his hymns, or his birth?

76.4 It's when a brahmin is ethical, mature in ethical conduct; and he's astute and intelligent, being the first or second to hold the sacrificial ladle. A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin."

77 6. The Discussion of Ethics and Wisdom

"But brahmin, is it possible to set aside one of these two factors and still rightly describe someone as a brahmin?"

78 "No, worthy Gotama. For wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world. It's just like when you clean one hand with the other, or clean one foot with the other.

78.2 In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world."

79 "That's so true, brahmin, that's so true! For wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world. It's just like when you clean one hand with the other, or clean one foot with the other.

79.2 In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world.

80 But what, brahmin, is that ethical conduct? And what is that wisdom?"

81 "That's all I know about this matter, worthy Gotama. May the worthy Gotama himself please clarify the meaning of this."

82 "Well then, brahmin, listen and apply your mind well, I will speak."

83 "Yes, worthy sir," Soṇadaṇḍa replied. The Buddha said this:

84 "It's when a Realized One arises in the world, perfected, a fully awakened Buddha … That's how a mendicant is accomplished in ethics. This, brahmin, is that ethical conduct. … They enter and remain in the first absorption … second absorption … third absorption … fourth absorption … They project and extend the mind toward knowledge and vision … This

pertains to their wisdom. … They understand: '… there is nothing further for this place.' This pertains to their wisdom. This, brahmin, is that wisdom."

85 7. Soṇadaṇḍa Declares Himself a Lay Follower

When he had spoken, Soṇadaṇḍa said to the Buddha, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the Teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life. Would you and the mendicant Saṅgha please accept tomorrow's meal from me?" The Buddha consented with silence.

86 Then, knowing that the Buddha had consented, Soṇadaṇḍa rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed Soṇadaṇḍa had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, "It's time, worthy Gotama, the meal is ready."

86.2 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Soṇadaṇḍa together with the mendicant Saṅgha, where he sat down on the seat spread out. Then Soṇadaṇḍa served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

87 When the Buddha had eaten and washed his hand and bowl, Soṇadaṇḍa took a low seat and sat to one side. Seated to one side he said to the Buddha: “Worthy Gotama, if, when I have gone to an assembly, I rise from my seat and bow to the worthy Gotama, that assembly might disparage me for that. And when you’re disparaged by the assembly, your reputation diminishes.

87.2 When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation. If, when I have gone to an assembly, I raise my cupped palms, please take it that I have risen from my seat. And if I undo my turban, please take it that I have bowed.

87.3 And the worthy Gotama, if, when I am in a carriage, I get down from my carriage and bow to the worthy Gotama, that assembly might disparage me for that. If, when I am in a carriage, I hold up my goad, please take it that I have got down from my carriage. And if I lower my parasol, please take it that I have bowed.”

88 Then the Buddha educated, encouraged, fired up, and inspired the brahmin Soṇadaṇḍa with a Dhamma talk, after which he rose from his seat and left.

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5 — WITH KŪṬADANTA

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[1] 1. The Brahmins and Householders of Khāṇumata

So I have heard. At one time the Buddha was wandering in the land of the Magadhans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Magadhan brahmins named Khāṇumata. There he stayed nearby at Ambalaṭṭhikā.

[2] Now at that time the brahmin Kūṭadanta was living in Khāṇumata. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. Now at that time Kūṭadanta had prepared a great sacrifice. Bulls, bullocks, heifers, goats and rams—seven hundred of each—had been led to the post for the sacrifice.

[3] The brahmins and householders of Khāṇumata heard:

[4] "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Khāṇumata and is staying at Ambalaṭṭhikā. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

4.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

5 Then, exiting Khāṇumata, they formed into companies and headed to Ambalaṭṭhikā.

6 Now at that time the brahmin Kūṭadanta had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for Ambalaṭṭhikā, and addressed his butler, "My butler, why are the brahmins and householders headed for Ambalaṭṭhikā?"

7 "The ascetic Gotama has arrived at Khāṇumata and is staying at Ambalaṭṭhikā. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' They're going to see that worthy Gotama."

8 Then Kūṭadanta thought, "I've heard that the ascetic Gotama knows how to accomplish the sacrifice with three modes and sixteen accessories. I don't know about that, but I wish to perform a great sacrifice. Why don't I ask him how to accomplish the sacrifice with three modes and sixteen accessories?"

9 Then Kūṭadanta addressed his butler, "Well then, go to the brahmins and householders and say to them: 'Sirs, the brahmin Kūṭadanta asks you to wait, as he will also go to see the ascetic Gotama.'"

10 "Yes, worthy sir," replied the butler, and did as he was asked.

2. The Qualities of Kūṭadanta

Now at that time several hundred brahmins were residing in Khāṇumata thinking to participate in Kūṭadanta's sacrifice. They heard that Kūṭadanta was going to see the ascetic Gotama. They approached Kūṭadanta and said to him:

"Is it really true that you are going to see the ascetic Gotama?"

"Yes, worthy sir, it is true."

"Please don't! It's not appropriate for you to go to see the ascetic Gotama. For if you do so, your reputation will diminish and his will increase. For this reason it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you.

You are well born on both your mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you.

You're rich, affluent, and wealthy, with lots of property and assets, and lots of money and grain …

You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. You know them word-by-word, and their grammar. You are well versed in cosmology and the marks of a great man. …

You are attractive, good-looking, lovely, of surpassing beauty. You have divine looks and lustre, remarkable to behold. …

19 You are ethical, mature in ethical conduct. …

20 You're a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. …

21 You're the tutor of tutors for many, and teach three hundred young students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. …

22 You're old, elderly and senior, advanced in years, and have reached the final stage of life. The ascetic Gotama is young, and has newly gone forth. …

23 You're honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

24 and the brahmin Pokkharasāti. …

25 You live in Khāṇumata, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. For this reason it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you."

26 3. The Qualities of the Buddha

When they had spoken, Kūṭadanta said to those brahmins:

27 "Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama, and it's not appropriate for him to come to see me. He is well born on both his mother's and father's side, stemming from a clean

vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it's not appropriate for the ascetic Gotama to come to see me; rather, it's appropriate for me to go to see him.

28 When he went forth he abandoned a large family circle. ...

29 When he went forth he abandoned abundant gold, both coined and uncoined, stored above and below ground. ...

30 He went forth from the lay life to homelessness while still a youth, young, with pristine black hair, blessed with youth, in the prime of life. ...

31 Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. ...

32 He is attractive, good-looking, lovely, of surpassing beauty. He has divine looks and lustre, remarkable to behold. ...

33 He is ethical, possessing ethical conduct that is noble and skillful. ...

34 He's a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. ...

35 He's a tutor of tutors. ...

36 He has ended sensual desire, and is rid of caprice. ...

37 He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...

38 He went forth from an eminent family of unbroken aristocratic lineage. ...

39 He went forth from a rich, affluent, and wealthy family. …

40 People come from distant lands and distant countries to question him. …

41 Many thousands of deities have gone for refuge for life to him. …

42 He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ …

43 He has the thirty-two marks of a great man. …

44 He is welcoming, congenial, polite, smiling, open, the first to speak. …

45 He’s honored, respected, revered, venerated, and esteemed by the four assemblies. …

46 Many gods and humans are devoted to him. …

47 While he is residing in a village or town, non-human entities do not harass them. …

48 He leads an order and a community, and tutors a community, and is said to be the best of the various religious founders. He didn’t come by his fame in the same ways as those other ascetics and brahmins. Rather, he came by his fame due to his supreme knowledge and conduct. …

49 King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. …

50 King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. …

51 The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...

52 He's honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ...

53 King Pasenadi of Kosala ...

54 and the brahmin Pokkharasāti.

55 The ascetic Gotama has arrived at Khāṇumata and is staying at Ambalaṭṭhikā. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be honored and respected as such. For this reason, too, it's not appropriate for Worthy Gotama to come to see me; rather, it's appropriate for me to go to see him. This is the extent of the worthy Gotama's praise that I have memorized. But his praises are not confined to this, for the praise of the worthy Gotama is limitless."

56 When he had spoken, those brahmins said to him, "According to Kūṭadanta's praises, if the worthy Gotama were staying within a hundred leagues, it'd be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a knapsack."

57 "Well then, gentlemen, let's all go to see the ascetic Gotama."

58 4. The Story of King Mahāvijita's Sacrifice

Then Kūṭadanta together with a large group of brahmins went to Ambalaṭṭhikā, approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and house-

holders of Khāṇumata bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

59 Kūṭadanta said to the Buddha, “Worthy Gotama, I’ve heard that you know how to accomplish the sacrifice with three modes and sixteen accessories. I don’t know about that, but I wish to perform a great sacrifice. Please teach me how to accomplish the sacrifice with three modes and sixteen accessories.”

60 “Well then, brahmin, listen and apply your mind well, I will speak.”

61 “Yes, worthy sir,” Kūṭadanta replied. The Buddha said this: “Once upon a time, brahmin, there was a king named Mahāvijita. He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses. Then as King Mahāvijita was in private retreat this thought came to his mind: ‘I have achieved human wealth, and reign after conquering this vast territory. Why don’t I hold a large sacrifice? That will be for my lasting welfare and happiness.’

62 Then he summoned the brahmin high priest and said to him: ‘Just now, brahmin, as I was in private retreat this thought came to mind, “I have achieved human wealth, and reign after conquering this vast territory. Why don’t I perform a great sacrifice? That will be for my lasting welfare and happiness.” Brahmin, I wish to perform a great sacrifice. Please instruct me. It will be for my lasting welfare and happiness.’

63 When he had spoken, the brahmin high priest said to him: ‘Sir, the king’s realm is harried and oppressed. Raiding of villages, towns, and cities has been seen, and infesting of highways. But if the king were to extract more taxes while his realm is thus harried and oppressed, he would not be doing his duty.

64 Now the king might think, “I’ll eradicate this plague of savages by execution or imprisonment or confiscation or condemnation or banishment!” But that’s not the right way to eradicate this plague of savages. Those who remain after the killing will return to harass the king’s realm.

65 Rather, here is a plan, relying on which the plague of savages will be properly uprooted. So let the king provide seed and fodder for those in the realm who work in growing crops and raising cattle. Let the king provide funding for those who work in trade. Let the king guarantee food and wages for those in government service.

65.2 Then the people, occupied with their own work, will not harass the realm. The king’s revenues will be great. When the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, will dwell as if their houses were wide open.’

66 The king agreed with the high priest’s advice and followed his recommendation.

67 Then the king summoned the brahmin high priest and said to him: ‘I have eradicated the plague of savages. And relying on your plan my revenue is now great. Since the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing

with children at their breast, dwell as if their houses were wide open. Brahmin, I wish to perform a great sacrifice. Please instruct me. It will be for my lasting welfare and happiness.'

68 4.1. The Four Accessories

'In that case, let the king announce this throughout the realm to the aristocrat vassals of both town and country; the ministers and councillors of both town and country; the well-to-do brahmins of both town and country; and the well-off householders of both town and country. "I wish to perform a great sacrifice. Please grant your approval, worthy sirs; it will be for my lasting welfare and happiness."'

69 The king agreed with the high priest's advice and followed his recommendation. And all of the people who were thus informed responded by saying: 'May the king perform a sacrifice! It is time for a sacrifice, Great King.' And so these four consenting factions became accessories to the sacrifice.

70 4.2. The Eight Accessories

King Mahāvijita possessed eight factors.

71 He was well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

72 He was attractive, good-looking, lovely, of surpassing beauty. He had divine looks and lustre, remarkable to behold.

73 He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

74 He was powerful, having an army of four divisions that was obedient and carried out instructions. He'd probably prevail over his enemies just with his reputation.

75 He was faithful, generous, a donor, his door always open. He was a well-spring of support, making merit with ascetics and brahmins, for paupers, vagrants, supplicants, and beggars.

76 He was very learned in diverse fields of learning. He understood the meaning of diverse statements, saying: 'This is what that statement means; that is what this statement means.'

77 He was astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

78 These are the eight factors that King Mahāvijita possessed. And so these eight factors also became accessories to the sacrifice.

79 4.3. Four More Accessories

And the brahmin high priest had four factors.

80 He was well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

81 He recited and remembered the hymns, and had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man.

82 He was ethical, mature in ethical conduct.

83 He was astute, competent, and intelligent, being the first or second to hold the sacrificial ladle.

84 These are the four factors that the brahmin high priest possessed. And so these four factors also became accessories to the sacrifice.

85 4.4. The Three Modes

Next, before the sacrifice, the brahmin high priest taught the three modes to the king. 'Now, though the king wants to perform a great sacrifice, he might have certain regrets, thinking: "I shall lose a great fortune," or "I am losing a great fortune," or "I have lost a great fortune." But the king should not harbor such regrets.'

86 These are the three modes that the brahmin high priest taught to the king before the sacrifice.

87 4.5. The Ten Respects

Next, before the sacrifice, the brahmin high priest dispelled the king's regret regarding the recipients in ten respects:

88 'There will come to the sacrifice those who kill living creatures and those who refrain from killing living creatures. As to those who kill living creatures, the outcome of that is theirs alone. But as to those who refrain from killing living creatures, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.

89 There will come to the sacrifice those who steal … commit sexual misconduct … lie … use backbiting … use harsh speech … talk nonsense … are covetous … have ill will … have wrong view and those who have right view.

As to those who have wrong view, the outcome of that is theirs alone. But as to those who have right view, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.'

90 These are the ten respects in which the high priest dispelled the king's regret regarding the recipients before the sacrifice.

91 4.6. The Sixteen Respects

Next, while the king was performing the great sacrifice, the brahmin high priest educated, encouraged, fired up, and inspired the king's mind in sixteen respects:

92 'Now, while the king is performing the great sacrifice, someone might say, "King Mahāvijita performs a great sacrifice, but he did not announce it to the aristocrat vassals of town and country. That's the kind of great sacrifice that this king performs." Those who speak against the king in this way have no legitimacy. For the king did indeed announce it to the aristocrat vassals of town and country. Let the king know this as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

93 While the king is performing the great sacrifice, someone might say, "King Mahāvijita performs a great sacrifice, but he did not announce it to the aristocrat vassals; the ministers and councillors; the well-to-do brahmins; and the well-off householders. That's the kind of great sacrifice that this king performs."

93.2 Those who speak against the king in this way have no legitimacy. For the king did indeed announce it to all these people. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

94 While the king is performing the great sacrifice, someone might say that he does not possess the eight factors. Those who speak against the king in this way have no legitimacy. For the king does indeed possess the eight factors. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

95 While the king is performing the great sacrifice, someone might say that the high priest does not possess the four factors. Those who speak against the king in this way have no legitimacy. For the high priest does indeed possess the four factors. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.'

96 These are the sixteen respects in which the high priest educated, encouraged, fired up, and inspired the king's mind while he was performing the sacrifice.

97 And brahmin, in that sacrifice no cattle were killed, no goats or sheep were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice.

97.2 No bondservants, servants, or workers did their jobs under threat of punishment and danger, weeping with tearful faces. Those who wished to work did so, while those who did not wish to did not. They did the work they wanted to, and did not do what they didn't want to. The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

98 Then the aristocrat vassals, ministers and councillors, well-to-do brahmins, and well-off householders came to the king bringing abundant wealth and said, 'Your Majesty, this abundant wealth is specially for you

alone; may Your Majesty accept it!'

99 'There's enough raised for me through regular taxes. Let this be for you; and here, take even more!'

100 When the king turned them down, they withdrew to one side to think up a plan, 'It wouldn't be proper for us to take this abundant wealth back to our own homes. King Mahāvijita is performing a great sacrifice. Let us make an offering as an auxiliary sacrifice.'

101 Then the aristocrat vassals of town and country set up gifts to the east of the sacrificial enclosure. The ministers and councillors of town and country set up gifts to the south of the sacrificial enclosure. The well-to-do brahmins of town and country set up gifts to the west of the sacrificial enclosure. The well-off householders of town and country set up gifts to the north of the sacrificial enclosure.

102 And brahmin, in that sacrifice too no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice.

102.2 No bondservants, servants, or workers did their jobs under threat of punishment and danger, weeping with tearful faces. Those who wished to work did so, while those who did not wish to did not. They did the work they wanted to, and did not do what they didn't want to. The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

103 And so there were four consenting factions, eight factors possessed by King Mahāvijita, four factors possessed by the high priest, and three modes. Brahmin, this is called the sacrifice accomplished with three modes

and sixteen accessories."

104 When he said this, those brahmins made an uproar, "Hooray for such sacrifice! Hooray for the accomplishment of such sacrifice!"

105 But the brahmin Kūṭadanta sat in silence. So those brahmins said to him, "How can you not applaud the ascetic Gotama's fine words?"

106 "It's not that I don't applaud what he said. If anyone didn't applaud such fine words, their head would explode!

107 But, gentlemen, it occurs to me that the ascetic Gotama does not say: 'So I have heard' or 'It ought to be like this.' Rather, he just says: 'So it was then, this is how it was then.'

108 It occurs to me that the ascetic Gotama at that time must have been King Mahāvijita, the owner of the sacrifice, or else the brahmin high priest who facilitated the sacrifice for him.

109 Does the worthy Gotama recall having performed such a sacrifice, or having facilitated it, and then, when his body broke up, after death, being reborn in a good place, a heavenly realm?"

110 "I do recall that, brahmin. For I myself was the brahmin high priest at that time who facilitated the sacrifice."

111 5. A Regular Gift as a Propitious Sacrifice.
"But Worthy Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories, is there any other sacrifice that has fewer obligations and undertakings, yet is more fruitful and beneficial?"

112 "There is, brahmin."

113 “But what is it?”

114 “The regular gifts as propitious sacrifice given specially to ethical renunciates; this sacrifice, brahmin, has fewer obligations and undertakings, yet is more fruitful and beneficial.”

115 “What is the cause, Worthy Gotama, what is the reason why those regular gifts as propitious sacrifice have fewer obligations and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories?”

116 “Because neither perfected ones nor those who are on the path to perfection will attend such a sacrifice. Why is that? Because beatings and throttlings are seen there.

117 But the regular gifts as propitious sacrifice given specially to ethical renunciates; perfected ones and those who are on the path to perfection will attend such a sacrifice. Why is that? Because no beatings and throttlings are seen there.

118 This is the cause, brahmin, this is the reason why those regular gifts as propitious sacrifice have fewer obligations and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories.”

119 “But Worthy Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories and those regular gifts as propitious sacrifice, is there any other sacrifice that has fewer obligations and undertakings, yet is more fruitful and beneficial?”

120 “There is, brahmin.”

121 “But what is it?”

122 “When someone gives a dwelling specially for the Saṅgha of the four quarters.”

123 “But is there any other sacrifice that has fewer obligations and undertakings, yet is more fruitful and beneficial?”

126 “When someone with confident heart goes for refuge to the Buddha, the teaching, and the Saṅgha.”

127 “But is there any other sacrifice that has fewer obligations and undertakings, yet is more fruitful and beneficial?”

130 “When someone with a confident heart undertakes the training rules to refrain from killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor.”

131 “But is there any other sacrifice that has fewer obligations and undertakings, yet is more fruitful and beneficial?”

132 “There is, brahmin.

134 It’s when a Realized One arises in the world, perfected, a fully awakened Buddha … That’s how a mendicant is accomplished in ethics. … They enter and remain in the first absorption … This sacrifice has fewer obligations and undertakings than the former, yet is more fruitful and beneficial. …

135 They enter and remain in the second absorption … third absorption … fourth absorption. This sacrifice has fewer obligations and undertakings than the former, yet is more fruitful and beneficial. …

136 They project and extend the mind toward knowledge and vision … This sacrifice has fewer obligations and undertakings than the former, yet is more fruitful and beneficial.

137 They understand: '… there is nothing further for this place.' This sacrifice has fewer obligations and undertakings than the former, yet is more fruitful and beneficial. And, brahmin, there is no other accomplishment of sacrifice which is better and finer than this."

138 6. Kūṭadanta Declares Himself a Lay Follower

When he had spoken, Kūṭadanta said to the Buddha, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the Teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.

139 And these bulls, bullocks, heifers, goats, and rams—seven hundred of each—I release them, I grant them life! Let them eat green grass and drink cool water, and may a cool breeze blow upon them!"

140 7. The Realization of the Fruit of Stream-Entry

Then the Buddha taught Kūṭadanta step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that Kūṭadanta's mind was ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering,

its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Kūṭadanta: “Everything that is liable to arise is liable to cease.”

141 Then Kūṭadanta saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha, “Would the worthy Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” The Buddha consented with silence.

142 Then, knowing that the Buddha had consented, Kūṭadanta rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed Kūṭadanta had delicious fresh and cooked foods prepared in his own sacrificial enclosure. Then he had the Buddha informed of the time, saying, “It’s time, worthy Gotama, the meal is ready.”

143 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the sacrificial enclosure of Kūṭadanta together with the mendicant Saṅgha, where he sat down on the seat spread out.

144 Then Kūṭadanta served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Kūṭadanta

took a low seat and sat to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he rose from his seat and left.

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6 — WITH MAHĀLI

✦

1 1. On the Brahmin Emissaries

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time several brahmin emissaries from Kosala and Magadha were residing in Vesālī on some business. They heard:

2 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Vesālī, at the Great Wood, in the hall with the peaked roof. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

2.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

3 Then they went to the hall with the peaked roof in the Great Wood to see the Buddha.

4 Now, at that time Venerable Nāgita was the Buddha's attendant. The brahmin emissaries went up to him and said, "Worthy Nāgita, where is the worthy Gotama at present? For we want to see him."

5 “It’s the wrong time to see the Buddha; he is on retreat.”

6 So right there the brahmin emissaries sat down to one side, thinking, “We’ll go only after we’ve seen the worthy Gotama.”

7 2. On Oṭṭhaddha the Licchavi

Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also approached Nāgita at the hall with the peaked roof. He bowed, stood to one side, and said to Nāgita, “Honorable Nāgita, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For we want to see him.”

8 “It’s the wrong time to see the Buddha; he is on retreat.”

9 So right there Oṭṭhaddha also sat down to one side, thinking, “I’ll go only after I’ve seen the Blessed One, the perfected one, the fully awakened Buddha.”

10 Then the novice Sīha approached Nāgita. He bowed, stood to one side, and said to Nāgita, “Honorable Kassapa, these several brahmin emissaries from Kosala and Magadha, and also Oṭṭhaddha the Licchavi together with a large assembly of Licchavis, have come here to see the Buddha. It’d be good if these people got to see the Buddha.”

11 “Well then, Sīha, tell the Buddha yourself.”

12 “Yes, sir,” replied Sīha. He went to the Buddha, bowed, stood to one side, and told him of the people waiting to see him, adding: “Sir, it’d be good if these people got to see the Buddha.”

13 “Well then, Sīha, spread out a seat in the shade of the dwelling.”

14 “Yes, sir,” replied Sīha, and he did so.

15 Then the Buddha left his dwelling and sat in the shade of the dwelling on the seat spread out. Then the brahmin emissaries went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side.

16 Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also went up to the Buddha, bowed, and sat down to one side. Oṭṭhaddha said to the Buddha, "Sir, a few days ago Sunakkhatta the Licchavi came to me and said: 'Mahāli, soon I will have been living in dependence on the Buddha for three years. I see heavenly sights that are pleasant, sensual, and arousing, but I don't hear heavenly sounds that are pleasant, sensual, and arousing.' The heavenly sounds that Sunakkhatta cannot hear: do such sounds really exist or not?"

17 2.1. One-Sided Immersion

"Such sounds really do exist, but Sunakkhatta cannot hear them."

18 "What is the cause, sir, what is the reason why Sunakkhatta cannot hear them, even though they really do exist?"

19 "Mahāli, take a mendicant who has developed immersion to the eastern quarter in one aspect: so as to see heavenly sights but not to hear heavenly sounds. When they have developed immersion for that purpose, they see heavenly sights but don't hear heavenly sounds. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

20 Furthermore, take a mendicant who has developed immersion to the southern quarter in one aspect … western quarter … northern quarter … above, below, across … That is how it is for a mendicant who develops immersion in that way.

21 Take a mendicant who has developed immersion to the eastern quarter in one aspect: so as to hear heavenly sounds but not to see heavenly sights. When they have developed immersion for that purpose, they hear heavenly sounds but don't see heavenly sights. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

22 Furthermore, take a mendicant who has developed immersion to the southern quarter in one aspect … western quarter … northern quarter … above, below, across … That is how it is for a mendicant who develops immersion in that way.

23 Take a mendicant who has developed immersion to the eastern quarter in both aspects: so as to hear heavenly sounds and see heavenly sights. When they have developed immersion for that purpose, they see heavenly sights and hear heavenly sounds. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

24 Furthermore, take a mendicant who has developed immersion to the southern quarter in both aspects … western quarter … northern quarter … above, below, across … That is how it is for a mendicant who develops immersion in that way. This is the cause, Mahāli, this is the reason why Sunakkhatta cannot hear heavenly sounds that are pleasant, sensual, and arousing, even though they really do exist."

25 "Surely the mendicants must lead the spiritual life under the Buddha for the sake of realizing such a development of immersion?"

26 "No, Mahāli, the mendicants don't lead the spiritual life under me for the sake of realizing such a development of immersion. There are other things that are finer, for the sake of which the mendicants lead the spiri-

tual life under me."

27 2.2. The Four Noble Fruits
"But sir, what are those finer things?"

28 "Firstly, Mahāli, with the ending of three fetters a mendicant is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. This is one of the finer things for the sake of which the mendicants lead the spiritual life under me.

29 Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering. This too is one of the finer things.

30 Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world. This too is one of the finer things.

31 Furthermore, a mendicant has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with their own insight in this very life due to the ending of defilements. This too is one of the finer things.

32 These are the finer things, for the sake of which the mendicants lead the spiritual life under me."

33 2.3. The Noble Eightfold Path
"But, sir, is there a path and a practice for realizing these things?"

34 "There is, Mahāli."

35 "Well, what is it?"

36 “It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path and the practice for realizing these things.

37 2.4. On the Two Renunciates

This one time, Mahāli, I was staying near Kosambī in Ghosita’s monastery. Then two renunciates— the wanderer Muṇḍiya and Jāliya, the pupil of the wood-bowl ascetic—came and exchanged greetings with me. When the greetings and polite conversation were over, they stood to one side and said to me: ‘Reverend Gotama, are the soul and the body one and the same, or is the soul one thing, the body another?’

38 ‘Well then, reverends, listen and apply your mind well, I will speak.’

39 ‘Yes, reverend,’ they replied.

40 I said this: ‘Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha … That’s how a mendicant is accomplished in ethics. …

41 They enter and remain in the first absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are one and the same” or “The soul is one thing, the body another”?’

42 ‘It would, reverend.’

43 ‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are one and the same” or “The soul and the body are different things”. …

44 They enter and remain in the second absorption … third absorption … fourth absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: "The soul and the body are one and the same" or "The soul is one thing, the body another"?'

45 'It would, reverend.'

46 'But reverends, I know and see like this. Nevertheless, I do not say: "The soul and the body are one and the same" or "The soul is one thing, the body another". …

47 They project and extend the mind toward knowledge and vision … When a mendicant knows and sees like this, would it be appropriate to say of them: "The soul and the body are one and the same" or "The soul is one thing, the body another"?'

48 'It would, reverend.'

49 'But reverends, I know and see like this. Nevertheless, I do not say: "The soul and the body are one and the same" or "The soul is one thing, the body another". …

50 They understand: "… there is nothing further for this place." When a mendicant knows and sees like this, would it be appropriate to say of them: "The soul and the body are one and the same" or "The soul is one thing, the body another"?'

51 'It would not, reverend.'

52 'But reverends, I know and see like this. Nevertheless, I do not say: "The soul and the body are one and the same" or "The soul is one thing, the body another".'"

53 That is what the Buddha said. Satisfied, Oṭṭhaddha the Licchavi approved what the Buddha said.

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7 — WITH JĀLIYA

✦

1 So I have heard. At one time the Buddha was staying near Kosambī in Ghosita's monastery.

2 Now at that time two renunciates— the wanderer Muṇḍiya and Jāliya, the pupil of the wood-bowl ascetic—came to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said to the Buddha, "Reverend Gotama, are the soul and the body one and the same, or is the soul one thing, the body another?"

3 "Well then, reverends, listen and apply your mind well, I will speak."

4 "Yes, reverend," they replied. The Buddha said this:

5 "Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha ... That's how a mendicant is accomplished in ethics. ...

6 They enter and remain in the first absorption ... When a mendicant knows and sees like this, would it be appropriate to say of them: 'The soul and the body are one and the same' or 'The soul is one thing, the body another'?"

7 "It would, reverend."

8 "But reverends, I know and see like this. Nevertheless, I do not say: 'The soul and the body are one and the same' or 'The soul is one thing, the body another'. ...

9 They enter and remain in the second absorption … third absorption … fourth absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’?”

10 “It would, reverend.”

11 “But reverends, I know and see like this. Nevertheless, I do not say: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’. …

12 They project and extend the mind toward knowledge and vision … When a mendicant knows and sees like this, would it be appropriate to say of them: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’?”

13 “It would, reverend.”

14 “But reverends, I know and see like this. Nevertheless, I do not say: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’. …

15 They understand: ‘… there is nothing further for this place.’ When a mendicant knows and sees like this, would it be appropriate to say of them: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’?”

16 “It would not, reverend.”

17 “But reverends, I know and see like this. Nevertheless, I do not say: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’.”

18 That is what the Buddha said. Satisfied, the two renunciates approved what the Buddha said.

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8 — THE LION'S ROAR TO THE NAKED ASCETIC KASSAPA

✦

1 So I have heard. At one time the Buddha was staying near Ujuññā in the deer park at Kaṇṇakatthala.

2 Then the naked ascetic Kassapa went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side and said to the Buddha:

3 "Worthy Gotama, I have heard the following: 'The ascetic Gotama criticizes all fervent mortification. He categorically condemns and denounces all fervent mortifiers who live rough.' I trust those who say this repeat what the worthy Gotama has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism? For we don't want to misrepresent the worthy Gotama."

4 "Kassapa, those who say this do not repeat what I have said. They misrepresent me with what is false, baseless, and untrue. With clairvoyance that is purified and superhuman, I see some fervent mortifier who lives rough reborn in a place of loss, a bad place, the underworld, hell. But I see another fervent mortifier who lives rough reborn in a good place, a heavenly realm.

5 I see some fervent mortifier who takes it easy reborn in a place of loss. But I see another fervent mortifier who takes it easy reborn in a good place, a heavenly realm. Since I truly understand the coming and going, passing

away and rebirth of these fervent mortifiers in this way, how could I criticize all forms of mortification, or categorically condemn and denounce those fervent mortifiers who live rough?

6 There are some astute ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect. They agree with me in some matters and disagree in others. Some of the things that they applaud, I also applaud. Some of the things that they don't applaud, I also don't applaud. But some of the things that they applaud, I don't applaud. And some of the things that they don't applaud, I do applaud.

7 Some of the things that I applaud, others also applaud. Some of the things that I don't applaud, they also don't applaud. But some of the things that I don't applaud, others do applaud. And some of the things that I do applaud, others don't applaud.

8 1. Examination

I go up to them and say: 'Let us leave aside those matters on which we disagree. But there are some matters on which we agree. Regarding these, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community:

9 "There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such. Who proceeds having totally given these things up: the ascetic Gotama, or the tutors of other communities?'"

10 It's possible that they might say: 'The ascetic Gotama proceeds having totally given those unskillful things up, compared with the tutors of other communities.' And that's how, when sensible people pursue the matter, they will mostly praise us.

11 In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: 'There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such. Who proceeds having totally undertaken these things: the ascetic Gotama, or the tutors of other communities?'

12 It's possible that they might say: 'The ascetic Gotama proceeds having totally undertaken these things, compared with the tutors of other communities.' And that's how, when sensible people pursue the matter, they will mostly praise us.

13 In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: 'There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such. Who proceeds having totally given these things up: the ascetic Gotama's disciples, or the disciples of other tutors?'

14 It's possible that they might say: 'The ascetic Gotama's disciples proceed having totally given those unskillful things up, compared with the disciples of other tutors.' And that's how, when sensible people pursue the matter, they will mostly praise us.

15 In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: ‘There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such. Who proceeds having totally undertaken these things: the ascetic Gotama’s disciples, or the disciples of other tutors?’

16 It’s possible that they might say: ‘The ascetic Gotama’s disciples proceed having totally undertaken those skillful things, compared with the disciples of other tutors.’ And that’s how, when sensible people pursue the matter, they will mostly praise us.

17 2. The Noble Eightfold Path

There is, Kassapa, a path, there is a practice, practicing in accordance with which you will know and see for yourself: ‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’ And what is that path? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice, practicing in accordance with which you will know and see for yourself: ‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’”

18 3. The Courses of Fervent Mortification

When he had spoken, Kassapa said to the Buddha:

19 “Reverend Gotama, those ascetics and brahmins consider these courses of fervent mortification to be what makes someone a true ascetic or brahmin. They go naked, ignoring conventions. They lick their hands, and

don't come or wait when called. They don't consent to food brought to them, or food prepared on their behalf, or an invitation for a meal.

19.2 They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there's a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel.

19.3 They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

20 Those ascetics and brahmins also consider these courses of fervent mortification to be what makes someone a true ascetic or brahmin. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

21 Those ascetics and brahmins also consider these courses of fervent mortification to be what makes someone a true ascetic or brahmin. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

21.2 They tear out hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They make their bed on a plank, or the bare ground. They lie only on one side. They wear dust and dirt. They stay in the open air.

21.3 They sleep wherever they lay their mat. They eat unnatural things, committed to the practice of eating unnatural foods. They don't drink, committed to the practice of not drinking liquids. They're devoted to ritual bathing three times a day, including at dusk."

22 4. The Uselessness of Fervent Mortification

"Kassapa, someone may practice all those forms of mortification, but if they haven't developed and realized any accomplishment in ethics, mind, and wisdom, they are far from being a true ascetic or brahmin. But take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. When they achieve this, they're a mendicant who is called a 'true ascetic' and also 'a true brahmin'. ..."

25 When he had spoken, Kassapa said to the Buddha, "It's hard, worthy Gotama, to be a true ascetic or a true brahmin."

26 "It's typical, Kassapa, in this world to think that it's hard to be a true ascetic or brahmin. But someone might practice all those forms of mortification. And if it was only because of just that much, only because of that course of fervent mortification that it was so very hard to be a true ascetic or brahmin, it wouldn't be appropriate to say that it's hard to be a true ascetic or brahmin.

27 For it would be quite possible for a householder or a householder's child—or even the bonded maid who carries the water-jar— to practice all those forms of mortification.

28 It's because there's something other than just that much, something other than that course of fervent mortification that it's so very hard to be a true ascetic or brahmin. And that's why it is appropriate to say that it's hard to be a true ascetic or brahmin. Take a mendicant who develops a heart of love, free of enmity and ill will.

28.2 And they realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. When they achieve this, they're a mendicant who is called a 'true ascetic' and also 'a true brahmin'. ..."

35 When he had spoken, Kassapa said to the Buddha, "It's hard, worthy Gotama, to know a true ascetic or a true brahmin."

36 "It's typical in this world to think that it's hard to know a true ascetic or brahmin. But someone might practice all those forms of mortification. And if it was only by just that much, only by that course of fervent mortification that it was so very hard to know a true ascetic or brahmin, it wouldn't be appropriate to say that it's hard to know a true ascetic or brahmin.

37 For it would be quite possible for a householder or a householder's child—or even the bonded maid who carries the water-jar— to know that someone is practicing all those forms of mortification.

38 It's because there's something other than just that much, something other than that course of fervent mortification that it's so very hard to know a true ascetic or brahmin. And that's why it is appropriate to say that it's hard to know a true ascetic or brahmin. Take a mendicant who develops a heart of love, free of enmity and ill will.

38.2 And they realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. When they achieve this, they're a mendicant who is called a 'true ascetic' and also 'a true brahmin'."

45 5. The Accomplishment of Ethics, Mind, and Wisdom

When he had spoken, Kassapa said to the Buddha, "But worthy Gotama, what is that accomplishment in ethics, in mind, and in wisdom?"

46 "It's when a Realized One arises in the world, perfected, a fully awakened Buddha ... Seeing danger in the slightest fault, a mendicant keeps the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

47 And how is a mendicant accomplished in ethics? It's when a mendicant gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. This pertains to their accomplishment in ethics. ...

48 There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. ... They refrain from such low lore, such wrong livelihood. This pertains to their accom-

plishment in ethics.

49 A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter. In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

49.2 When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves. That's how a mendicant is accomplished in ethics. This, Kassapa, is that accomplishment in ethics. ... They enter and remain in the first absorption ... This pertains to their accomplishment in mind. ...

49.3 They enter and remain in the second absorption ... third absorption ... fourth absorption. This pertains to their accomplishment in mind. This, Kassapa, is that accomplishment in mind.

50 When their mind is immersed like this, they project it and extend it toward knowledge and vision ... This pertains to their accomplishment in wisdom. ... They understand: '... there is nothing further for this place.' This pertains to their accomplishment in wisdom. This, Kassapa, is that accomplishment in wisdom.

51 And, Kassapa, there is no accomplishment in ethics, mind, and wisdom that is better or finer than this.

52 6. The Lion's Roar

There are, Kassapa, some ascetics and brahmins who teach ethics. They praise ethical conduct in many ways. But as far as the highest noble ethics

goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher ethics.

53 There are, Kassapa, some ascetics and brahmins who teach mortification in disgust of sin. They praise fervent mortification in disgust of sin in many ways. But as far as the highest noble fervent mortification in disgust of sin goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher disgust of sin.

54 There are, Kassapa, some ascetics and brahmins who teach wisdom. They praise wisdom in many ways. But as far as the highest noble wisdom goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher wisdom.

55 There are, Kassapa, some ascetics and brahmins who teach freedom. They praise freedom in many ways. But as far as the highest noble freedom goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher freedom.

56 It's possible that wanderers of other religions might say: 'The ascetic Gotama only roars his lion's roar in an empty hut, not in an assembly.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar, and he roars it in the assemblies.'

57 It's possible that wanderers of other religions might say: 'The ascetic Gotama roars his lion's roar, and he roars it in the assemblies. But he doesn't roar it boldly.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar, he roars it in the assemblies, and he roars it boldly.'

58 It's possible that wanderers of other religions might say: 'The ascetic Gotama roars his lion's roar, he roars it in the assemblies, and he roars it boldly. But they don't question him. … Or he doesn't answer their questions. … Or his answers are not satisfactory. … Or they don't think him worth listening to. … Or they're not confident after listening. …

58.2 Or they don't demonstrate their confidence. … Or they don't practice accordingly. … Or they don't succeed in their practice.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar; he roars it in the assemblies; he roars it boldly; they question him; he answers their questions; his answers are satisfactory; they think him worth listening to; they're confident after listening; they demonstrate their confidence; they practice accordingly; and they succeed in their practice.'

59 7. The Probation For One Previously Ordained

Kassapa, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain. There a certain fervent celibate named Nigrodha asked me about the higher disgust of sin. I answered his question. He was extremely happy with my answer."

60 "Sir, who wouldn't be extremely happy after hearing the Buddha's teaching? For I too am extremely happy after hearing the Buddha's teaching! Excellent, sir! Excellent!

60.2 As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, so too the Buddha has made the teach-

ing clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

61 "Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter."

62 "Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood."

63 And the naked ascetic Kassapa received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

64 He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." And Venerable Kassapa became one of the perfected.

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9 — WITH POṬṬHAPĀDA

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[1] 1. On the Wanderer Poṭṭhapāda

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

[2] Now at that time the wanderer Poṭṭhapāda was residing together with three hundred wanderers in Mallikā's single-halled monastery for philosophical debates, hedged by pale-moon ebony trees. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

[3] Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't I go to Mallikā's monastery to visit the wanderer Poṭṭhapāda?" So that's what he did.

[4] Now at that time, Poṭṭhapāda was sitting together with a large assembly of wanderers making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place.

[5] Poṭṭhapāda saw the Buddha coming off in the distance, and hushed his own assembly, "Be quiet, good fellows, don't make a sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully

if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

6 Then the Buddha approached Poṭṭhapāda, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, here, a seat is ready."

7 The Buddha sat down on the seat spread out, while Poṭṭhapāda took a low seat and sat to one side. The Buddha said to him, "Poṭṭhapāda, what were you sitting talking about just now? What conversation was left unfinished?"

8 1.1. On the Cessation of Perception

When he said this, the wanderer Poṭṭhapāda said to the Buddha, "Sir, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later.

9 Sir, a few days ago several ascetics and brahmins who follow various other religions were sitting together at the debating hall, and a discussion about the cessation of perception came up among them: 'How does the cessation of perception happen?'

10 Some of them said: 'A person's perceptions arise and cease without cause or reason. When they arise, you become percipient. When they cease, you become non-percipient.' That's how some describe the cessation of perception.

11 But someone else says: 'That's not how it is, good fellows! Perception is a person's self, which enters and departs. When it enters, you become percipient. When it departs, you become non-percipient.' That's how some

describe the cessation of perception.

12 But someone else says: ‘That’s not how it is, good fellows! There are ascetics and brahmins of great power and might. They insert and extract a person’s perception. When they insert it, you become percipient. When they extract it, you become non-percipient.’ That’s how some describe the cessation of perception.

13 But someone else says: ‘That’s not how it is, good fellows! There are deities of great power and might. They insert and extract a person’s perception. When they insert it, you become percipient. When they extract it, you become non-percipient.’ That’s how some describe the cessation of perception.

14 That reminded me of the Buddha: ‘Surely it must be the Blessed One, the Holy One who is so very skilled in such matters.’ The Buddha is skilled and well-versed concerning the cessation of perception. How does the cessation of perception happen?”

15 1.2. Perception Arises With a Cause

“Regarding this, Poṭṭhapāda, those ascetics and brahmins who say that a person’s perceptions arise and cease without cause or reason are wrong from the start. Why is that? Because a person’s perceptions arise and cease with cause and reason. With training, certain perceptions arise and certain perceptions cease.

16 And what is that training?” said the Buddha.

17 “It’s when a Realized One arises in the world, perfected, a fully awakened Buddha … That’s how a mendicant is accomplished in ethics. …

18 Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

19 Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. The sensual perception that they had previously ceases. At that time they have a subtle and true perception of the rapture and bliss born of seclusion. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

20 "Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. The subtle and true perception of the rapture and bliss born of seclusion that they had previously ceases. At that time they have a subtle and true perception of the rapture and bliss born of immersion. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

21 "Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' The subtle and true perception of the rapture and bliss born of immersion that they had previously ceases. At that time they have a subtle and true per-

ception of bliss with equanimity. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

22 "Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. The subtle and true perception of bliss with equanimity that they had previously ceases. At that time they have a subtle and true perception of neutral feeling. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

23 "Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. The perception of luminous form that they had previously ceases. At that time they have a subtle and true perception of the dimension of infinite space. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

24 "Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. The subtle and true perception of the dimension of infinite space that they had previously ceases. At that time they have a subtle and true perception of the dimension of infinite consciousness. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

25 "Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. The subtle and true perception of the dimension of infinite consciousness that they had previously ceases. At that time they have a subtle and true perception of the dimension of nothingness. That's how, with training, certain perceptions arise and certain perceptions cease. And this is that training," said the Buddha.

26 "Poṭṭhapāda, from the time a mendicant here takes charge of their own perception, they proceed from one stage to the next, progressively reaching the peak of perception. Standing on the peak of perception they think, 'Intentionality is bad for me, it's better to be free of it. For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise. Why don't I neither make a choice nor form an intention?'

26.2 They neither make a choice nor form an intention. Those perceptions cease in them, and other coarser perceptions don't arise. They touch cessation. And that, Poṭṭhapāda, is how the progressive cessation of perception is attained with awareness.

27 What do you think, Poṭṭhapāda? Have you ever heard of this before?"

28 "No, sir. This is how I understand what the Buddha said: 'From the time a mendicant here takes charge of their own perception, they proceed from one stage to the next, progressively reaching the peak of perception. Standing on the peak of perception they think, "Intentionality is bad for me, it's better to be free of it. For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise. Why don't I neither make a choice nor form an intention?"

28.2 Those perceptions cease in them, and other coarser perceptions don't arise. They touch cessation. And that is how the progressive cessation of perception is attained with awareness.'"

29 "That's right, Poṭṭhapāda."

30 "Does the Buddha describe just one peak of perception, or many?"

31 "I describe the peak of perception as both one and many."

32 "But sir, how do you describe it as one peak and as many?"

33 "I describe the peak of perception according to the specific manner in which one touches cessation. That's how I describe the peak of perception as both one and many."

34 "But sir, does perception arise first and knowledge afterwards? Or does knowledge arise first and perception afterwards? Or do they both arise at the same time?"

35 "Perception arises first and knowledge afterwards. The arising of perception leads to the arising of knowledge. They understand, 'My knowledge arose from a specific condition.' That is a way to understand how perception arises first and knowledge afterwards; that the arising of perception leads to the arising of knowledge."

36 1.3. Perception and the Self

"Sir, is perception a person's self, or are perception and self different things?"

37 "But Poṭṭhapāda, do you believe in a self?"

38 “I believe in a solid self, sir, which is formed, made up of the four principal states, and consumes edible food.”

39 “Suppose there was such a solid self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that solid self remains, still some perceptions arise in a person and others cease. That is a way to understand how perception and self are different things.”

40 “Sir, I believe in a mind-made self which is whole in its major and minor limbs, not deficient in any faculty.”

41 “Suppose there was such a mind-made self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that mind-made self remains, still some perceptions arise in a person and others cease. That too is a way to understand how perception and self are different things.”

42 “Sir, I believe in a formless self which is made of perception.”

43 “Suppose there was such a formless self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that formless self remains, still some perceptions arise in a person and others cease. That too is a way to understand how perception and self are different things.”

44 “But, sir, am I able to know whether perception is a person’s self, or whether perception and self are different things?”

45 "It's hard for you to understand this, since you have a different view, creed, and belief, and another discipline and denomination."

46 "Well, if that's the case, sir, then what do you make of this: 'The cosmos is eternal. This is the only truth, anything else is futile'?"

47 "This has not been declared by me, Poṭṭhapāda."

48 "Then what do you make of this: 'The cosmos is not eternal. This is the only truth, anything else is futile'?"

49 "This too has not been declared by me."

50 "Then what do you make of this: 'The cosmos is finite ...' ... 'The cosmos is infinite ...' ... 'The soul and the body are one and the same ...' ... 'The soul is one thing, the body another ...' ... 'A realized one still exists after death ...' ... 'A realized one no longer exists after death ...' ... 'A realized one both still exists and no longer exists after death ...' ... 'A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile'?"

51 "This too has not been declared by me."

52 "Why haven't these things been declared by the Buddha?"

53 "Because they're not beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I haven't declared them."

54 "Then what has been declared by the Buddha?"

55 “I have declared this: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

56 “Why have these things been declared by the Buddha?”

57 “Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I have declared them.”

58 “That’s so true, Blessed One! That’s so true, Holy One! Please, sir, go at your convenience.” Then the Buddha rose from his seat and left.

59 Soon after the Buddha left, those wanderers beset Poṭṭhapāda on all sides with sneering and jeering. “No matter what the ascetic Gotama says, Poṭṭhapāda agrees with him: ‘That’s so true, Blessed One! That’s so true, Holy One!’ We understand that the ascetic Gotama didn’t give any categorical teaching at all regarding whether the cosmos is eternal and so on.”

60 When they said this, Poṭṭhapāda said to them, “I too understand that the ascetic Gotama didn’t give any categorical teaching at all regarding whether the cosmos is eternal and so on. Nevertheless, the practice that he describes is true, real, and accurate. It is the regularity of natural principles, the surety of natural principles. So how on earth could a sensible person such as I not agree that what was well spoken by the ascetic Gotama was in fact well spoken?”

61 2. On Citta Hatthisāriputta

Then after two or three days had passed, Citta Hatthisāriputta and Poṭṭhapāda went to the Buddha. Citta Hatthisāriputta bowed and sat down to one side. But the wanderer Poṭṭhapāda exchanged greetings with

the Buddha, and when the greetings and polite conversation were over, he sat down to one side. Poṭṭhapāda told the Buddha what had happened after he left. The Buddha said:

62 "All those wanderers, Poṭṭhapāda, are blind and sightless. You are the only one whose eyes are clear. For I have taught and pointed out teachings that are categorical and also teachings that are not categorical.

63 And what teachings have I taught and pointed out as not categorical? 'The cosmos is eternal' … 'The cosmos is not eternal' … 'The cosmos is finite' … 'The cosmos is infinite' … 'The soul is the same thing as the body' … 'The soul is one thing, the body another' … 'A realized one still exists after death' … 'A realized one no longer exists after death' … 'A realized one both still exists and no longer exists after death' … 'A realized one neither still exists nor no longer exists after death.'

64 And why have I taught and pointed out such teachings as not categorical? Because those things aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I have taught and pointed out such teachings as not categorical.

65 2.1. Teachings That Are Categorical

And what teachings have I taught and pointed out as categorical? 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

66 And why have I taught and pointed out such teachings as categorical? Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight,

awakening, and extinguishment. That's why I have taught and pointed out such teachings as categorical.

67 There are some ascetics and brahmins who have this doctrine and view: 'The self is absolutely happy and free of disease after death.' I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But do you meditate knowing and seeing an absolutely happy world?' Asked this, they say, 'No.'

68 I say to them, 'But have you perceived an absolutely happy self for a single day or night, or even half a day or night?' Asked this, they say, 'No.'

69 I say to them, 'But do you know a path and a practice to realize an absolutely happy world?' Asked this, they say, 'No.'

70 I say to them, 'But have you ever heard the voice of the deities reborn in an absolutely happy world saying, "Practice well, good fellows, practice directly so as to realize an absolutely happy world. For this is how we practiced, and we were reborn in an absolutely happy world"?' Asked this, they say, 'No.'

71 What do you think, Poṭṭhapāda? This being so, doesn't what they say turn out to have no demonstrable basis?"

72 "Clearly that's the case, sir."

73 "Suppose, Poṭṭhapāda, a man were to say: 'Whoever the finest lady in the land is, it is her that I want, her that I desire!' They'd say to him, 'My man, that finest lady in the land who you desire—do you know whether she's an aristocrat, a brahmin, a peasant, or a menial?' Asked this, he'd say, 'No.'

73.2 They'd say to him, 'My friend, that finest lady in the land who you desire—do you know her name or clan? Whether she's tall or short or medium? Whether her skin is black, brown, or dingy? Whether she comes from such-and-such village, town, or city?' Asked this, he'd say, 'No.' They'd say to him, 'My man, do you desire someone who you've never even known or seen?' Asked this, he'd say, 'Yes.'

74 What do you think, Poṭṭhapāda? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

75 "Clearly that's the case, sir."

76 "In the same way, the ascetics and brahmins who have that doctrine and view …

80 Doesn't what they say turn out to have no demonstrable basis?"

81 "Clearly that's the case, sir."

82 "Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse. They'd say to him, My friend, that stilt longhouse for which you're building a ladder—do you know whether it's to the north, south, east, or west? Or whether it's tall or short or medium?' Asked this, he'd say, 'No.' They'd say to him, 'My man, are you building a ladder for a longhouse that you've never even known or seen?' Asked this, he'd say, 'Yes.'

83 What do you think, Poṭṭhapāda? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

84 "Clearly that's the case, sir."

85 "In the same way, the ascetics and brahmins who have those various doctrines and views ...

89 Doesn't what they say turn out to have no demonstrable basis?"

90 "Clearly that's the case, sir."

91 2.2. Three Kinds of Incarnation

"Poṭṭhapāda, there are these three kinds of incarnation: a solid incarnation, a mind-made incarnation, and a formless incarnation. And what is a solid incarnation? It is formed, made up of the four principal states, and consumes edible food. What is a mind-made incarnation? It is formed, mind-made, whole in its major and minor limbs, not deficient in any faculty. What is a formless incarnation? It is formless, made of perception.

92 I teach the Dhamma for the giving up of reincarnation in these three kinds of incarnation. 'When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You'll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.'

92.2 Poṭṭhapāda, you might think: 'Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one's own insight in this very life. But such a life is suffering.' But you should not see it like this. Corrupting qualities will be given up and cleansing qualities will grow.

92.3 One will enter and remain in the fullness and abundance of wisdom, having realized it with one's own insight in this very life. And there will be only joy and happiness, tranquility, mindfulness and awareness.

Such a life is blissful.

95 Poṭṭhapāda, if others should ask us, ‘But reverends, what is that solid incarnation for the giving up of which you teach?’ We’d answer like this, ‘This is that solid incarnation.’

96 If others should ask us, ‘But reverends, what is that mind-made incarnation?’ We’d answer like this, ‘This is that mind-made incarnation.’

97 If others should ask us, ‘But reverends, what is that formless incarnation?’ We’d answer like this, ‘This is that formless incarnation.’

98 What do you think, Poṭṭhapāda? This being so, doesn’t that statement turn out to have a demonstrable basis?”

99 “Clearly that’s the case, sir.”

100 “Suppose a man were to build a ladder for climbing up to a stilt longhouse right underneath that longhouse. They’d say to him, ‘My man, that stilt longhouse for which you’re building a ladder—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’ He’d say, ‘This is that stilt longhouse for which I’m building a ladder, right underneath it.’

101 What do you think, Poṭṭhapāda? This being so, doesn’t that man’s statement turn out to have a demonstrable basis?”

102 “Clearly that’s the case, sir.”

105 When the Buddha had spoken, Citta Hatthisāriputta said, “Sir, when reincarnated in a solid incarnation, are the mind-made and formless incarnations fictitious, and only the solid incarnation real? When reincarnated in a mind-made incarnation, are the solid and formless incarnations fictitious, and only the mind-made incarnation real? When reincarnated in a formless incarnation, are the solid and mind-made incarnations fictitious, and only the formless incarnation real?”

106 “When reincarnated in a solid incarnation, it’s not referred to as a mind-made or formless incarnation, only as a solid incarnation. When reincarnated in a mind-made incarnation, it’s not referred to as a solid or formless incarnation, only as a mind-made incarnation. When reincarnated in a formless incarnation, it’s not referred to as a solid or mind-made incarnation, only as a formless incarnation.

107 Citta, suppose they were to ask you, ‘Did you exist in the past? Will you exist in the future? Do you exist now?’ How would you answer?”

108 “Sir, if they were to ask me this, I’d answer like this, ‘I did exist in the past. I will exist in the future. I do exist now.’ That’s how I’d answer.”

109 “But Citta, suppose they were to ask you, ‘Is the reincarnation you had in the past your only real one, and those of the future and present fictitious? Is the reincarnation you will have in the future your only real one, and those of the past and present fictitious? Is the reincarnation you have now your only real one, and those of the past and future fictitious?’ How would you answer?”

110 "Sir, if they were to ask me this, I'd answer like this, 'The reincarnation I had in the past was real at that time, and those of the future and present fictitious. The reincarnation I will have in the future will be real at the time, and those of the past and present fictitious. The reincarnation I have now is real at this time, and those of the past and future fictitious.' That's how I'd answer."

111 "In the same way, while in any one of the three reincarnations, it's not referred to as the other two, only under its own name.

112 From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. While it's milk, it's not referred to as curds, butter, ghee, or cream of ghee. It's only referred to as milk.

112.2 While it's curd or butter or ghee or cream of ghee, it's not referred to as anything else, only under its own name. In the same way, while in any one of the three incarnations, it's not referred to as the other two, only under its own name.

112.3 These are the world's common usages, definitions, expressions, and descriptions, which the Realized One uses to communicate without getting stuck on them."

113 When he had spoken, the wanderer Poṭṭhapāda said to the Buddha, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha,

to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

114 2.3. The Ordination of Citta Hatthisāriputta

But Citta Hatthisāriputta said to the Buddha, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

115 And Citta Hatthisāriputta received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life.

115.2 He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." And Venerable Citta Hatthisāriputta became one of the perfected.

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10 — WITH SUBHA

✦

1 So I have heard. At one time Venerable Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. It was not long after the Buddha had become fully quenched.

2 Now at that time the student Subha, Todeyya's son, was residing in Sāvatthī on some business. Then he addressed a certain young student, "Here, young student, go to the ascetic Ānanda and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, please visit the student Subha, Todeyya's son, at his home out of sympathy.'"

3 "Yes, worthy sir," replied the young student, and did as he was asked.

4 When he had spoken, Venerable Ānanda said to him, "It's not the right time, young student. I have drunk a dose of medicine today. But hopefully tomorrow I'll get a chance to visit him."

5 "Yes, worthy sir," replied the young student. He went back to Subha, and told him what had happened, adding, "This much, sir, I managed to do. At least the worthy Ānanda will take the opportunity to visit tomorrow."

6 Then when the night had passed, Ānanda robed up in the morning and, taking his bowl and robe, went with Venerable Cetaka as his second monk to Subha's home, where he sat down on the seat spread out. Then Subha

went up to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

7 "Worthy Ānanda, you were the worthy Gotama's attendant. You were close to him, living in his presence. You ought to know what things the worthy Gotama praised, and in which he encouraged, settled, and grounded all these people. What were those things?"

8 "Student, the Buddha praised three spectrums of practice, and that's what he encouraged, settled, and grounded all these people in. What three? The spectrums of noble ethics, noble immersion, and noble wisdom. These are the three spectrums of practice that the Buddha praised."

9 1. The Entire Spectrum of Ethics

"But what was that spectrum of noble ethics that the Buddha praised?"

10 "Student, it's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

10.2 He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

10.3 A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

10.4 Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

10.5 Once they've gone forth, they live restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

11 And how is a mendicant accomplished in ethics? It's when a mendicant gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.
...

12 This pertains to their ethics.

13 There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving sipping water and bathing, and oblations.

13.2 It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and herbal bandages. They refrain from such low lore, such wrong livelihood. … This pertains to their ethics.

14 A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter. A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves. That's how a mendicant is accomplished in ethics.

15 This is that spectrum of noble ethics that the Buddha praised. But there is still more to be done."

16 "It's incredible, worthy Ānanda, it's amazing, This spectrum of noble ethics is complete, not lacking anything! Such a complete spectrum of ethics cannot be seen among the other ascetics and brahmins. Were other ascetics and brahmins to see such a spectrum of noble ethics in themselves, they'd be delighted with just that much: 'This is sufficient; enough has been done. We've reached the goal of our ascetic life. There is nothing more to be done.' And yet you say: 'But there is still more to be done.'

17 2. The Spectrum of Immersion

But what, Worthy Ānanda, was that spectrum of noble immersion that the Buddha praised?"

18 "And how, student, does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

18.2 For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details.

18.3 If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves. That's how a mendicant guards the sense doors.

19 And how does a mendicant have mindfulness and situational awareness? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant has mindfulness and situational awareness.

20 And how is a mendicant content? It's when a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. That's how a mendicant is content.

21 When they have this spectrum of noble ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present.

22 Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will.

22.2 Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse.

22.3 Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

23 Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness.

24 Suppose there was a person who was sick, suffering, gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness.

25 Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

26 Suppose a person was a bondservant. They would not be their own master, but indentured to another, unable to go where they wish. But after some time they'd be freed from servitude. They would be their own master, not indentured to another, a freeman able to go where they wish. Thinking about this, they'd be filled with joy and happiness.

27 Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat. But after some time they crossed over the desert safely, arriving within a village, a sanctuary free of peril. Thinking about this, they'd be filled with joy and happiness.

28 In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing.

29 But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and a place of sanctuary at last.

30 Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

31 Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

32 It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

33 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. This pertains to their immersion.

34 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They

drench, steep, fill, and spread themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

35 It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

36 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. This pertains to their immersion.

37 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

38 It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

39 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. This pertains to their immersion.

40 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

41 It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

42 In the same way, a mendicant sits spreading their body through with pure bright mind. There's no part of their body that's not spread with pure bright mind. This pertains to their immersion.

43 This is that spectrum of noble immersion that the Buddha praised. But there is still more to be done."

44 "It's incredible, worthy Ānanda, it's amazing! This spectrum of noble immersion is complete, not lacking anything! Such a complete spectrum of noble immersion cannot be seen among the other ascetics and brahmins.

44.2 Were other ascetics and brahmins to see such a complete spectrum of noble immersion in themselves, they'd be delighted with just that much: 'This is sufficient; enough has been done. We've reached the goal of our ascetic life. There is nothing more to be done.' And yet you say: 'But there is still more to be done.'

3. The Spectrum of Wisdom

But what, worthy Ānanda, was that spectrum of noble wisdom that the Buddha praised?”

“When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. They understand: ‘This body of mine is formed. It’s made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.’

Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And a person with clear eyes were to take it in their hand and examine it: ‘This beryl gem is naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. This pertains to their wisdom.

49 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. From this body they create another body—formed, mind-made, whole in its major and minor limbs, not deficient in any faculty.

50 Suppose a person was to draw a reed out from its sheath. They'd think: 'This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.' Or suppose a person was to draw a sword out from its scabbard. They'd think: 'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.'

50.2 Or suppose a person was to draw a snake out from its slough. They'd think: 'This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.'

51 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. This pertains to their wisdom.

52 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. They wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying

cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.

53 Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like. Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

54 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. This pertains to their wisdom.

55 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far. Suppose there was a person traveling along the road.

55.2 They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of clay drums,' and 'that's the sound of horns, kettledrums, and tom-toms.'

56 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward clairaudience. This pertains to their wisdom.

57 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward encompassing the minds of others. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'.

57.2 They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … immersed mind … unimmersed mind … freed mind … They understand unfreed mind as 'unfreed mind'.

58 Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot,' and if they had no spots they'd know 'I have no spots.'

59 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward encompassing the minds of others. This pertains to their wisdom.

60 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives.

60.2 They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

60.3 They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

61 Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

62 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives. This pertains to their wisdom.

63 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the death

and rebirth of sentient beings.

63.2 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

63.3 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

63.4 And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

64 Suppose there was a stilt longhouse at the central square. A person with clear eyes standing there might see humans entering and leaving a house, walking along the streets and paths, and sitting at the central square. They'd think: 'These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.'

65 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project and extend it toward knowledge of the death and rebirth of sentient beings. This pertains to their wisdom.

66 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ …

66.2 ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ …

66.3 ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

67 They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

68 Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still.’

69 In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the ending of defilements. This pertains to their wisdom.

70 This is that spectrum of noble wisdom that the Buddha praised. And there is nothing more to be done."

71 "It's incredible, worthy Ānanda, it's amazing! This spectrum of noble wisdom is complete, not lacking anything! Such a complete spectrum of wisdom cannot be seen among the other ascetics and brahmins. And there is nothing more to be done. Excellent, worthy Ānanda! Excellent!

71.2 As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the worthy Ānanda has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha.

71.3 From this day forth, may the worthy Ānanda remember me as a lay follower who has gone for refuge for life."

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11 — WITH KEVAḌḌHA

✦

1 So I have heard. At one time the Buddha was staying near Nāḷandā in Pāvārika's Mango Grove.

2 Then the householder Kevaḍḍha went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, this Nāḷandā is successful and prosperous, populous and full of people. Please direct a mendicant to perform a superhuman demonstration of psychic power. Then Nāḷandā will become even more devoted to the Buddha!"

3 When he said this, the Buddha said, "Kevaḍḍha, I do not teach Dhamma to the mendicants like this: 'Come now, mendicants, perform a superhuman demonstration of psychic power for the white-clothed laypeople.'"

4 For a second time, Kevaḍḍha made the same request, "Sir, I am not teaching you the Dhamma, but nonetheless I say: 'Sir, this Nāḷandā is successful and prosperous, populous and full of people. Please direct a mendicant to perform a superhuman demonstration of psychic power. Then Nāḷandā will become even more devoted to the Buddha!'" But for a second time, the Buddha gave the same answer.

5 For a third time, Kevaḍḍha made the same request, at which the Buddha said the following.

6 1. The Demonstration of Psychic Power

"Kevaḍḍha, there are three kinds of demonstration, which I declare having realized them with my own insight. What three? The demonstration of

psychic power, the demonstration of revealing, and the demonstration of instruction.

7 And what is the demonstration of psychic power? It's a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.

8 Someone with faith and confidence sees that mendicant performing those superhuman feats.

9 They tell someone else who lacks faith and confidence: 'Oh lord, how incredible, how amazing! The ascetic has such psychic power and might! I saw him myself, performing all these superhuman feats!'

10 But the one lacking faith and confidence would say to them: 'There's a spell named Gandhārī. Using that a mendicant can perform such superhuman feats.'

11 What do you think, Kevaḍḍha? Wouldn't someone lacking faith speak like that?"

12 "They would, sir."

13 "Seeing this drawback in psychic power, I'm horrified, repelled, and disgusted by demonstrations of psychic power.

14 2. The Demonstration of Revealing

And what is the demonstration of revealing? It's when a mendicant reveals the mind, mentality, thoughts, and reflections of other beings and individuals: 'This is what you're thinking, such is your thought, and thus is your state of mind.'

15 Someone with faith and confidence sees that mendicant revealing another individual's thoughts. They tell someone else who lacks faith and confidence: 'Oh lord, how incredible, how amazing! The ascetic has such psychic power and might! I saw him myself, revealing the thoughts of another individual!'

16 But the one lacking faith and confidence would say to them: 'There's a spell named Māṇikā. Using that a mendicant can reveal another individual's thoughts.'

17 What do you think, Kevaḍḍha? Wouldn't someone lacking faith speak like that?"

18 "They would, sir."

19 "Seeing this drawback in revealing, I'm horrified, repelled, and disgusted by demonstrations of revealing.

20 3. The Demonstration of Instruction

And what is the demonstration of instruction? It's when a mendicant instructs others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.' This is called the demonstration of instruction.

21 Furthermore, a Realized One arises in the world … That's how a mendicant is accomplished in ethics. … They enter and remain in the first absorption … This is called the demonstration of instruction.

22 They enter and remain in the second absorption … third absorption … fourth absorption. This too is called the demonstration of instruction.

23 They project and extend the mind toward knowledge and vision … This too is called the demonstration of instruction.

24 They understand: '… there is nothing further for this place.' This too is called the demonstration of instruction.

25 These, Kevaḍḍha, are the three kinds of demonstration, which I declare having realized them with my own insight.

26 4. On the Mendicant in Search of the Cessation of Being
Once upon a time, Kevaḍḍha, a mendicant in this very Saṅgha had the following thought, 'Where do these four principal states cease without remainder, namely, the elements of earth, water, fire, and air?'

27 Then that mendicant attained a state of immersion such that a path to the gods appeared. Then he approached the gods of the four great kings and said, 'Respectable sirs, where do these four principal states cease without remainder, namely, the elements of earth, water, fire, and air?'

28 When he said this, those gods said to him, 'Mendicant, we too do not know this. But the four great kings are our superiors. They might know.'

29 Then he approached the four great kings and asked the same question. But they also said to him, 'Mendicant, we too do not know this. But the gods of the thirty-three … Sakka, lord of gods … the gods of Yama … the

godling named Suyāma … the Joyful gods … the godling named Santussita … the gods who love to create … the godling named Sunimmita … the gods who control the creation of others … the godling named Vasavattī … the gods of the Divinity's host are our superiors. They might know.'

30 Then that mendicant attained a state of immersion such that a path to divinity appeared. Then he approached the gods of the Divinity's host and said, 'Respectable sirs, where do these four principal states cease without remainder, namely, the elements of earth, water, fire, and air?' But they also said to him, 'Mendicant, we too do not know this. But there is the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. He is our superior. He might know.'

31 'But respectable sirs, where is that divinity now?' 'We also don't know where he is or what way he lies. But by the signs that are seen—light arising and radiance appearing—we know that divinity will appear. For this is the harbinger for the appearance of the Divinity, namely light arising and radiance appearing.' Not long afterwards, the Great Divinity appeared.

32 Then that mendicant approached the Great Divinity and said to him, 'Respectable sir, where do these four principal states cease without remainder, namely, the elements of earth, water, fire, and air?' The Great Divinity said to him, 'I am the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power,

God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.'

33 For a second time, that mendicant said to the Great Divinity, 'Respectable sir, I am not asking you whether you are the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. I am asking where these four principal states cease without remainder.'

34 For a second time, the Great Divinity said to him, 'I am the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.'

34.2 For a third time, that mendicant said to the Great Divinity, 'Respectable sir, I am not asking you whether you are the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. I am asking where these four principal states cease without remainder.'

35 Then the Great Divinity took that mendicant by the arm, led him off to one side, and said to him, 'Mendicant, these gods think that there is nothing at all that I don't know and see and understand and realize. That's why

I didn't answer in front of them. But I too do not know where these four principal states cease with no residue left behind.

35.2 Therefore, mendicant, the misdeed is yours alone, the mistake is yours alone, in that you passed over the Buddha and searched elsewhere for an answer to this question. Mendicant, go to the Buddha and ask him this question. You should remember it in line with his answer.'

36 Then that mendicant, as easily as a strong person would extend or contract their arm, vanished from the realm of divinity and reappeared in front of me. Then he bowed, sat down to one side, and said to me, 'Sir, where do these four principal states cease without remainder, namely, the elements of earth, water, fire, and air?'

37 4.1. The Simile of the Land-Spotting Bird

When he said this, I said to him:

38 'Once upon a time, mendicant, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird. When their ship was out of sight of land, they released the bird. It flew right away to the east, the west, the north, the south, upwards, and in-between. If it saw land on any side, it went there and stayed. But if it saw no land on any side it returned to the ship.

39 In the same way, after failing to get an answer to this question even after searching as far as the realm of divinity, you've returned to me. Mendicant, this is not how the question should be asked: "Sir, where do these four principal states cease without remainder, namely, the elements of earth, water, fire, and air?"

40 This is how the question should be asked:

41 “Where do water and earth,
fire and air have no footing;
where long and short,
tiny and huge, beautiful and ugly?
Where do name and form
cease no residue left behind?”

42 And the answer to that is:

43 “‘Consciousness where no form appears,
infinite, radiant all-round.’

44 Here water and earth,
fire and air have no footing;
here long and short,
tiny and huge, beautiful and ugly.

45 Here name and form
cease with no residue left behind—
with the cessation of consciousness,
here they cease.””

46 That is what the Buddha said. Satisfied, the householder Kevaḍḍha approved what the Buddha said.

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12 — WITH LOHICCA

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at Sālavatikā.

2 Now at that time the brahmin Lohicca was living in Sālavatikā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

3 Now at that time Lohicca had the following harmful misconception: "Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That's the consequence of such a wicked, greedy deed, I say. For what can one person do for another?"

4 Lohicca heard:

5 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Sālavatikā, together with a large Saṅgha of five hundred mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own in-

sight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

5.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

6 Then Lohicca addressed his barber Rosika, "Here, dear Rosika, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then ask him whether he, together with the mendicant Saṅgha, would please accept tomorrow's meal from the brahmin Lohicca."

7 "Yes, worthy sir," Rosika replied. He did as he was asked, and the Buddha consented with silence.

8 Then, knowing that the Buddha had consented, Rosika rose from his seat, went to Lohicca, and said to him, "I gave the Buddha your message, and he accepted."

9 And when the night had passed Lohicca had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, "Here, dear Rosika, go to the ascetic Gotama and announce the time, saying: 'It's time, worthy Gotama, the meal is ready.'"

10 "Yes, worthy sir," Rosika replied. He did as he was asked.

11 Then the Buddha robed up in the morning and, taking his bowl and robe, went to Sālavatikā together with the Saṅgha of mendicants. Now, Rosika was following behind the Buddha, and told him of Lohicca's

views, adding, “Sir, please dissuade him from that harmful misconception.”

12 “Hopefully that’ll happen, Rosika, hopefully that’ll happen.”

13 Then the Buddha approached Lohicca’s home, where he sat down on the seat spread out. Then Lohicca served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

14 1. Questioning Lohicca
When the Buddha had eaten and washed his hand and bowl, Lohicca took a low seat and sat to one side.

15 The Buddha said to him, “Is it really true, Lohicca, that you have such a harmful misconception: ‘Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’”

16 “Yes, worthy Gotama.”

17 “What do you think, Lohicca? Do you reside in Sālavatikā?”

18 “Yes, worthy Gotama.”

19 “Lohicca, suppose someone were to say: ‘The brahmin Lohicca resides in Sālavatikā. He alone should enjoy the revenues produced in Sālavatikā and not share them with anyone else.’ Would the one who spoke like that make it difficult for those whose living depends on you or not?”

20 “They would, worthy Gotama.”

21 “But is someone who creates difficulties for others acting kindly or unkindly?”

22 “Unkindly, sir.”

23 “But does an unkind person have love in their heart or hostility?”

24 “Hostility, sir.”

25 “And when the heart is full of hostility, is there right view or wrong view?”

26 “Wrong view, worthy Gotama.”

27 “An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

28 What do you think, Lohicca? Does King Pasenadi reign over Kāsi and Kosala?”

29 “Yes, worthy Gotama.”

30 “Lohicca, suppose someone were to say: ‘King Pasenadi reigns over Kāsi and Kosala. He alone should enjoy the revenues produced in Kāsi and Kosala and not share them with anyone else.’ Would the one who spoke like that make it difficult for yourself and others whose living depends on King Pasenadi or not?”

31 “They would, worthy Gotama.”

32 “But is someone who creates difficulties for others acting kindly or unkindly?”

33 “Unkindly, sir.”

34 “But does an unkind person have love in their heart or hostility?”

35 “Hostility, sir.”

36 “And when the heart is full of hostility, is there right view or wrong view?”

37 “Wrong view, worthy Gotama.”

38 “An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

39 So it seems, Lohicca, that should someone say such a thing either of Lohicca or of King Pasenadi, that is wrong view.

40 In the same way, suppose someone were to say: ‘Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’

41 Now, there are gentlemen who, relying on the teaching and training proclaimed by the Realized One, achieve a high distinction such as the following: they realize the fruit of stream-entry, the fruit of once-return, the fruit of non-return, or perfection. And in addition, there are those who ripen the seeds for rebirth in a heavenly state.

41.2 The person who spoke like that makes it difficult for them. They’re acting unkindly, their heart is full of hostility, and they have wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

44 2. Three Teachers Who Deserve to Be Reprimanded

Lohicca, there are three kinds of teachers in the world who deserve to be reprimanded. When someone reprimands such teachers, the reprimand is true, correct, legitimate, and blameless. What three?

45 Firstly, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the teacher's instruction.

45.2 That teacher deserves to be reprimanded: 'Venerable, you haven't reached the goal of the ascetic life; and when you teach disciples they proceed having turned away from the teacher's instruction. It's like a man who makes advances on a woman though she pulls away, or embraces her though she turns her back. That's the consequence of such a wicked, greedy deed, I say.

45.3 For what can one do for another?' This is the first kind of teacher who deserves to be reprimanded.

46 Furthermore, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: 'This is for your welfare. This is for your happiness.' Their disciples do want to listen. They actively listen and try to understand. They don't proceed having turned away from the teacher's instruction.

46.2 That teacher deserves to be reprimanded: 'Venerable, you haven't reached the goal of the ascetic life; and when you teach disciples they don't proceed having turned away from the teacher's instruction. It's like

someone who abandons their own field and presumes to weed someone else's field. That's the consequence of such a wicked, greedy deed, I say.

46.3 For what can one do for another?' This is the second kind of teacher who deserves to be reprimanded.

47 Furthermore, take a teacher who has reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the teacher's instruction.

47.2 That teacher deserves to be reprimanded: 'Venerable, you have reached the goal of the ascetic life; yet when you teach disciples they proceed having turned away from the teacher's instruction. Suppose someone cut off an old bond, only to create another new bond. That's the consequence of such a wicked, greedy deed, I say. For what can one person do for another?' This is the third kind of teacher who deserves to be reprimanded.

48 These are the three kinds of teachers in the world who deserve to be reprimanded. When someone reprimands such teachers, the reprimand is true, correct, legitimate, and blameless."

49 3. A Teacher Who Does Not Deserve to Be Reprimanded

When he had spoken, Lohicca said to the Buddha, "But worthy Gotama, is there a teacher in the world who does not deserve to be reprimanded?"

50 "There is, Lohicca."

51 "But who is that teacher?"

52 “It’s when a Realized One arises in the world, perfected, a fully awakened Buddha … That’s how a mendicant is accomplished in ethics. … They enter and remain in the first absorption … A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.

53 They enter and remain in the second absorption … third absorption … fourth absorption. A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. …

54 They project and extend the mind toward knowledge and vision … A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. …

55 They understand: ‘… there is nothing further for this place.’ A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.”

56 When he had spoken, Lohicca said to the Buddha:

57 “Suppose, Worthy Gotama, a person was falling over a cliff, and another person were to grab them by the hair, pull them up, and place them on solid ground. In the same way, when I was falling off a cliff Worthy Gotama pulled me up and placed me on solid ground.

58 Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the Teaching clear in many ways. I go for refuge

to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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13 — EXPERTS IN THE THREE VEDAS

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Kosalan brahmins named Manasākaṭa. He stayed in a mango grove on a bank of the Aciravatī River to the north of Manasākaṭa.

2 Now at that time several very well-known well-to-do brahmins were residing in Manasākaṭa. They included the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jānussoṇi, Todeyya, and others.

3 Then as the students Vāseṭṭha and Bhāradvāja were going for a walk they began a discussion regarding what is the path and what is not the path.

4 Vāseṭṭha said this: "This is the only straight path, the direct route that delivers one who applies it to the company of Divinity; namely, that explained by the brahmin Pokkharasāti."

5 Bhāradvāja said this: "This is the only straight path, the direct route that delivers one who applies it to the company of Divinity; namely, that explained by the brahmin Tārukkha."

6 But neither was able to persuade the other. So Vāseṭṭha said to Bhāradvāja, "Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a mango grove on a bank of the Aciravatī River to the north of Manasākaṭa. He has this good reputation: 'That

Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' Come, let's go to see him and ask him about this matter. As he answers, so we'll remember it."

7 "Yes, worthy sir," replied Bhāradvāja.

8 1. What is the Path and What is Not the Path

So they went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and Vāseṭṭha told him of their conversation, adding: "In this matter we have a dispute, a disagreement, a difference of opinion."

9 "So, Vāseṭṭha, it seems that you say that the straight path is that explained by Pokkharasāti, while Bhāradvāja says that the straight path is that explained by Tārukkha. But what exactly is your disagreement about?"

10 "About what is the path and what is not the path, worthy Gotama. Even though brahmins describe different paths—the Adhvaryu brahmins, the Taittirīya brahmins, the Chāndogya brahmins, the Cāndrāyaṇa brahmins, and the Bahvṛca brahmins—all of them still lead someone who practices them to the company of Divinity.

11 It's like a village or town that has many different roads nearby, yet all of them meet at that village. In the same way, even though brahmins describe different paths—the Adhvaryu brahmins, the Taittirīya brahmins,

the Chāndogya brahmins, the Cāndrāyaṇa brahmins, and the Bahvṛca brahmins—all of them still lead someone who practices them to the company of Divinity."

12 2. Questioning Vāseṭṭha
"Do you say, 'they lead someone', Vāseṭṭha?"

13 "I do, worthy Gotama."

14 "Do you say, 'they lead someone', Vāseṭṭha?"

15 "I do, worthy Gotama."

16 "Do you say, 'they lead someone', Vāseṭṭha?"

17 "I do, worthy Gotama."

18 "Well, of the brahmins who are proficient in the three Vedas, Vāseṭṭha, is there even a single one who has seen the Divinity with their own eyes?"

19 "No, worthy Gotama."

20 "Well, has even a single one of their tutors seen the Divinity with their own eyes?"

21 "No, worthy Gotama."

22 "Well, has even a single one of their tutors' tutors seen the Divinity with their own eyes?"

23 "No, worthy Gotama."

24 "Well, has anyone back to the seventh generation of tutors seen the Divinity with their own eyes?"

25 "No, worthy Gotama."

26 “Well, what of the ancient seers of the brahmins proficient in the three Vedas, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did they say: ‘We know and see where the Divinity is or what way he lies’?”

27 “No, worthy Gotama.”

28 “So it seems that none of those brahmins have seen the Divinity with their own eyes, and not even the ancient seers claimed to know where he is. Yet the brahmins proficient in the three Vedas say: ‘We teach the path to the company of that which we neither know nor see. This is the only straight path, the direct route that delivers one who applies it to the company of Divinity.’

29 What do you think, Vāseṭṭha? This being so, doesn’t their statement turn out to have no demonstrable basis?”

30 “Clearly that’s the case, worthy Gotama.”

31 “Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

32 Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it seems to me that the brahmins’ statement

turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see. Their statement turns out to be a joke—mere words, vacuous and hollow.

33 What do you think, Vāseṭṭha? Do the brahmins proficient in the three Vedas see the sun and moon just as other folk do? And do they supplicate and entreat them, following their course from where they rise to where they set with cupped palms held in worship?"

34 "Yes, worthy Gotama."

35 "What do you think, Vāseṭṭha? Though this is so, are the brahmins proficient in the three Vedas able to teach the path to the company of the sun and moon, saying: 'This is the only straight path, the direct route that delivers one who applies it to the company of the sun and moon'?"

36 "No, worthy Gotama."

37 "So it seems that even though the brahmins proficient in the three Vedas see the sun and moon, they are not able to teach the path to the company of the sun and moon.

38 But it seems that even though they have not seen the Divinity with their own eyes, they still claim to teach the path to the company of that which they neither know nor see.

39 What do you think, Vāseṭṭha? This being so, doesn't their statement turn out to have no demonstrable basis?"

40 "Clearly that's the case, worthy Gotama."

41 "Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

42 2.1. The Simile of the Finest Lady in the Land
Suppose a man were to say, ‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’

43 They’d say to him, ‘My man, that finest lady in the land who you desire —do you know whether she’s an aristocrat, a brahmin, a peasant, or a menial?’ Asked this, he’d say, ‘No.’

44 They’d say to him, ‘My friend, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or dingy? Whether she comes from such-and-such village, town, or city?’

45 Asked this, he’d say, ‘No.’

46 They’d say to him, ‘My man, do you desire someone who you’ve never even known or seen?’

47 Asked this, he’d say, ‘Yes.’

48 What do you think, Vāseṭṭha? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

49 “Clearly that’s the case, worthy Gotama.”

50 “In the same way, doesn’t the statement of those brahmins turn out to have no demonstrable basis?”

51 “Clearly that’s the case, worthy Gotama.”

52 “Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

53 2.2. The Simile of the Ladder
Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse.

54 They'd say to him, 'My man, that stilt longhouse for which you're building a ladder—do you know whether it's to the north, south, east, or west? Or whether it's tall or short or medium?'

55 Asked this, he'd say, 'No.'

56 They'd say to him, 'My man, are you building a ladder for a longhouse that you've never even known or seen?'

57 Asked this, he'd say, 'Yes.'

58 What do you think, Vāseṭṭha? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

59 "Clearly that's the case, worthy Gotama."

60 "In the same way, doesn't the statement of those brahmins turn out to have no demonstrable basis?"

61 "Clearly that's the case, worthy Gotama."

62 "Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

63 2.3. The Simile of the Aciravatī River
Suppose the Aciravatī River was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. Standing on the near shore, they'd call out to the far shore, 'Come here, far shore! Come here, far shore!'

64 What do you think, Vāseṭṭha? Would the far shore of the Aciravatī River come over to the near shore because of that man's call, request, desire, or expectation?"

65 "No, worthy Gotama."

66 "In the same way, Vāseṭṭha, the brahmins proficient in the three Vedas proceed having given up those things that make one a true brahmin, and having undertaken those things that make one not a true brahmin. Yet they say: 'We call upon Indra! We call upon Soma! We call upon Varuṇa! We call upon Īsāna! We call upon the Progenitor! We call upon the Divinity! We call upon Mahiddhi! We call upon Yama!'

67 So long as they proceed in this way it's impossible that they will, when the body breaks up, after death, be reborn in the company of Divinity.

68 Suppose the Aciravatī River was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. But while still on the near shore, their arms are tied tightly behind their back with a strong chain.

69 What do you think, Vāseṭṭha? Could that person cross over to the far shore?"

70 "No, worthy Gotama."

71 "In the same way, the five kinds of sensual stimulation are called 'chains' and 'fetters' in the training of the Noble One. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual,

and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

72 These are the five kinds of sensual stimulation that are called ‘chains’ and ‘fetters’ in the training of the Noble One. The brahmins proficient in the three Vedas enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. So long as they enjoy them it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Divinity.

73 Suppose the Aciravatī River was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. But they’d lie down wrapped in cloth from head to foot.

74 What do you think, Vāseṭṭha? Could that person cross over to the far shore?”

75 “No, worthy Gotama.”

76 “In the same way, the five hindrances are called ‘obstacles’ and ‘hindrances’ and ‘encasings’ and ‘shrouds’ in the training of the Noble One. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These five hindrances are called ‘obstacles’ and ‘hindrances’ and ‘encasings’ and ‘shrouds’ in the training of the Noble One.

77 The brahmins proficient in the three Vedas are obstructed, hindered, swathed, and enveloped by these five hindrances. So long as they are so obstructed it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Divinity.

78 3. Converging

What do you think, Vāseṭṭha? Have you heard that the brahmins who are elderly and senior, the tutors of tutors, say whether the Divinity is encumbered with possessions or not?"

79 "That he is not, worthy Gotama."

80 "Is his heart full of enmity or not?"

81 "It is not."

82 "Is his heart full of ill will or not?"

83 "It is not."

84 "Is his heart corrupted or not?"

85 "It is not."

86 "Does he wield power or not?"

87 "He does."

88 "What do you think, Vāseṭṭha? Are the brahmins proficient in the three Vedas encumbered with possessions or not?"

89 "They are."

90 "Are their hearts full of enmity or not?"

91 "They are."

92 "Are their hearts full of ill will or not?"

93 "They are."

94 "Are their hearts corrupted or not?"

95 “They are.”

96 “Do they wield power or not?”

97 “They do not.”

98 “So it seems that the brahmins proficient in the three Vedas are encumbered with possessions, but the Divinity is not. But would brahmins who are encumbered with possessions join together and converge with the Divinity, who isn’t encumbered with possessions?”

99 “No, worthy Gotama.”

100 “Good, Vāseṭṭha! It’s impossible that the brahmins who are encumbered with possessions will, when the body breaks up, after death, be reborn in the company of Divinity, who isn’t encumbered with possessions.

101 And it seems that the brahmins have enmity, ill will, corruption, and do not wield power, while the Divinity has no enmity, ill will, or corruption, and who does wield power. But would brahmins who are opposite to the Divinity in all these things join together and converge with him?”

102 “No, worthy Gotama.”

103 “Good, Vāseṭṭha! It’s impossible that brahmins who are opposite to the Divinity in all these things will, when the body breaks up, after death, be reborn in the company of Divinity.

104 Now in this regard, Vāseṭṭha, those brahmins proficient in the three Vedas, having dived in, sink down. Having sunk down, they undergo drowning, imagining they are crossing to the dry shore. That’s why the three Vedas of the brahmins are called a ‘salted land’ and a ‘barren land’ and a ‘disaster’.”

105 When he said this, Vāseṭṭha said to the Buddha, “I have heard, worthy Gotama, that you know the path to company with Divinity.”

106 “What do you think, Vāseṭṭha? Is the village of Manasākaṭa nearby?”

107 “Yes it is.”

108 “What do you think, Vāseṭṭha? Suppose a person was born and raised in Manasākaṭa. And as soon as they left the town some people asked them for the road to Manasākaṭa. Would they be slow or hesitant to answer?”

109 “No, worthy Gotama. Why is that? Because they were born and raised in Manasākaṭa. They’re well acquainted with all the roads to the village.”

110 “Still, it’s possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the realm of divinity or the practice that leads to the realm of divinity. I understand the Divinity, the realm of divinity, and the practice that leads to the realm of divinity, practicing in accordance with which one is reborn in the realm of divinity.”

111 When he said this, Vāseṭṭha said to the Buddha, “I have heard, worthy Gotama, that you teach the path to company with Divinity. Please teach us that path and elevate this generation of brahmins.”

112 “Well then, Vāseṭṭha, listen and apply your mind well, I will speak.”

113 “Yes, worthy sir,” replied Vāseṭṭha.

114 4. Teaching the Path to the Divinity

The Buddha said this:

115 “It’s when a Realized One arises in the world, perfected, a fully awakened Buddha … That’s how a mendicant is accomplished in ethics. … Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

116 They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

117 Suppose there was a powerful horn blower. They’d easily make themselves heard in the four quarters. In the same way, when the heart’s release by love has been developed like this, any limited deeds they’ve done don’t remain or persist there. This is a path to company with Divinity.

118 Furthermore, a mendicant meditates spreading a heart full of compassion …

119 They meditate spreading a heart full of rejoicing …

120 They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

121 Suppose there was a powerful horn blower. They’d easily make themselves heard in the four quarters. In the same way, when the heart’s release by equanimity has been developed and cultivated like this, any limited

deeds they've done don't remain or persist there. This too is a path to company with Divinity.

122 What do you think, Vāseṭṭha? When a mendicant meditates like this, are they encumbered with possessions or not?"

123 "They are not."

124 "Is their heart full of enmity or not?"

125 "It is not."

126 "Is their heart full of ill will or not?"

127 "It is not."

128 "Is their heart corrupted or not?"

129 "It is not."

130 "Do they wield power or not?"

131 "They do."

132 "So it seems that that mendicant is not encumbered with possessions, and neither is the Divinity. Would a mendicant who is not encumbered with possessions join together and converge with the Divinity, who isn't encumbered with possessions?"

133 "Yes, worthy Gotama."

134 "Good, Vāseṭṭha! It's quite possible that a mendicant who is not encumbered with possessions will, when the body breaks up, after death, be reborn in the company of Divinity, who isn't encumbered with possessions.

135 And it seems that that mendicant has no enmity, ill will, corruption, and does wield power, while the Divinity is the same in all these things. Would a mendicant who is the same as the Divinity in all things join together and converge with him?"

136 "Yes, worthy Gotama."

137 "Good, Vāseṭṭha! It's quite possible that that mendicant will, when the body breaks up, after death, be reborn in the company of Divinity."

138 When he had spoken, Vāseṭṭha and Bhāradvāja said to him, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways.

138.2 We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life."

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14 — THE GREAT DISCOURSE ON TRACES LEFT BEHIND

✦

1. On Past Lives

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery, in the hut by the kareri tree.

2 Then after the meal, on return from almsround, several mendicants sat together in the pavilion by the kareri tree and this Dhamma talk on the subject of past lives came up among them, "So it was in a past life; such it was in a past life."

3 With clairaudience that is purified and superhuman, the Buddha heard that discussion among the mendicants. So he got up from his seat and went to the pavilion, where he sat on the seat spread out and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

4 The mendicants told him what had happened, adding, "This is the conversation that was unfinished when the Buddha arrived."

5 "Would you like to hear a Dhamma talk on the subject of past lives?"

6 "Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha give a Dhamma talk on the subject of past lives. The mendicants will listen and remember it."

7 "Well then, mendicants, listen and apply your mind well, I will speak."

8 "Yes, sir," they replied. The Buddha said this:

9 “Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened. Thirty-one eons ago, the Buddha Sikhī arose in the world, perfected and fully awakened. In the same thirty-first eon, the Buddha Vessabhū arose in the world, perfected and fully awakened. In the present fortunate eon, the Buddhas Kakusandha, Koṇāgamana, and Kassapa arose in the world, perfected and fully awakened. And in the present fortunate eon, I have arisen in the world, perfected and fully awakened.

10 The Buddhas Vipassī, Sikhī, and Vessabhū were born as aristocrats into aristocrat families. The Buddhas Kakusandha, Koṇāgamana, and Kassapa were born as brahmins into brahmin families. I was born as an aristocrat into an aristocrat family.

11 Koṇḍañña was the clan of Vipassī, Sikhī, and Vessabhū. Kassapa was the clan of Kakusandha, Koṇāgamana, and Kassapa. Gotama is my clan.

12 For Vipassī, the lifespan was 80,000 years. For Sikhī, the lifespan was 70,000 years. For Vessabhū, the lifespan was 60,000 years. For Kakusandha, the lifespan was 40,000 years. For Koṇāgamana, the lifespan was 30,000 years. For Kassapa, the lifespan was 20,000 years. For me at this time the lifespan is short, brief, and fleeting. A long life is a hundred years or a little more.

13 Vipassī was awakened at the root of a patala tree. Sikhī was awakened at the root of a white-mango tree. Vessabhū was awakened at the root of a sal tree. Kakusandha was awakened at the root of a lebbeck tree. Koṇāgamana was awakened at the root of a cluster fig tree. Kassapa was awakened at the root of a banyan tree. I was awakened at the root of a peepal tree.

14 Vipassī had a fine pair of chief disciples named Khaṇḍa and Tissa. Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava. Vessabhū had a fine pair of chief disciples named Soṇa and Uttara. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara. Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja. I have a fine pair of chief disciples named Sāriputta and Moggallāna.

15 Vipassī had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements.

16 Sikhī had three gatherings of disciples—one of 100,000, one of 80,000, and one of 70,000—all of them mendicants who had ended their defilements.

17 Vessabhū had three gatherings of disciples—one of 80,000, one of 70,000, and one of 60,000—all of them mendicants who had ended their defilements.

18 Kakusandha had one gathering of disciples—40,000 mendicants who had ended their defilements.

19 Koṇāgamana had one gathering of disciples—30,000 mendicants who had ended their defilements.

20 Kassapa had one gathering of disciples—20,000 mendicants who had ended their defilements.

21 I have had one gathering of disciples—1,250 mendicants who had ended their defilements.

22 Vipassī had as chief attendant a mendicant named Asoka. Sikhī had as chief attendant a mendicant named Khemaṅkara. Vessabhū had as chief attendant a mendicant named Upasanta. Kakusandha had as chief attendant a mendicant named Buddhija. Koṇāgamana had as chief attendant a mendicant named Sotthija. Kassapa had as chief attendant a mendicant named Sabbamitta. I have as chief attendant a mendicant named Ānanda.

23 Vipassī's father was King Bandhumā, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī.

24 Sikhī's father was King Aruṇa, his birth mother was Queen Pabhāvatī, and their capital city was named Aruṇavatī.

25 Vessabhū's father was King Suppatita, his birth mother was Queen Vassavatī, and their capital city was named Anoma.

26 Kakusandha's father was the brahmin Aggidatta, and his birth mother was the brahmin lady Visākhā. At that time the king was Khema, whose capital city was named Khemavatī.

27 Koṇāgamana's father was the brahmin Yaññadatta, and his birth mother was the brahmin lady Uttarā. At that time the king was Sobha, whose capital city was named Sobhavatī.

28 Kassapa's father was the brahmin Brahmadatta, and his birth mother was the brahmin lady Dhanavatī. At that time the king was Kikī, whose capital city was named Varanasi.

29 In this life, my father was King Suddhodana, my birth mother was Queen Māyā, and our capital city was Kapilavatthu."

30 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

31 Soon after the Buddha left, those mendicants discussed among themselves:

32 “It’s incredible, reverends, it’s amazing! The Realized One has such psychic power and might! For he is able to recollect the birth, names, clans, lifespan, chief disciples, and gatherings of disciples of the Buddhas of the past who have become fully quenched, cut off proliferation, cut off the course, finished off the cycle, and passed beyond all suffering: ‘Such is the birth, names, clans, conduct, teachings, wisdom, meditation, and freedom of those Blessed Ones.’

33 Is it because the Realized One has clearly penetrated the principle of the teachings that he can recollect all these things? Or did deities tell him?” But this conversation among those mendicants was left unfinished.

34 Then in the late afternoon, the Buddha came out of retreat and went to the pavilion by the kareri tree, where he sat down on the seat spread out and addressed the mendicants: “Mendicants, what were you sitting talking about just now? What conversation was left unfinished?”

35 The mendicants told him what had happened, adding, “This was our conversation that was unfinished when the Buddha arrived.”

36 “It is because the Realized One has clearly penetrated the principle of the teachings that he can recollect all these things. And the deities also told me.

37 Would you like to hear a further Dhamma talk on the subject of past lives?"

38 "Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha give a further Dhamma talk on the subject of past lives. The mendicants will listen and remember it."

39 "Well then, mendicants, listen and apply your mind well, I will speak."

40 "Yes, sir," they replied. The Buddha said this:

41 "Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened. He was born as an aristocrat into an aristocrat family. His clan was Koṇḍañña. He lived for 80,000 years. He was awakened at the root of a patala tree. He had a fine pair of chief disciples named Khaṇḍa and Tissa. He had three gatherings of disciples— one of 6,800,000, one of 100,000, and one of 80,000— all of them mendicants who had ended their defilements. He had as chief attendant a mendicant named Asoka. His father was King Bandhumā, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī.

42 2. What's Normal For One Intent on Awakening

When Vipassī, the being intent on awakening, passed away from the host of joyful gods, he was conceived in his mother's womb, mindful and aware. This is normal in such a case.

43 It's normal that, when the being intent on awakening passes away from the host of joyful gods, he is conceived in his mother's womb. And then—in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

43.2 Even in the boundless gloom of interstellar space—so utterly dark that even the luminosity of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: 'So, it seems other sentient beings have been reborn here!'

43.3 And this ten-thousandfold galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods. This is normal in such a case.

44 It's normal that, when the being intent on awakening is conceived in his mother's womb, four godlings approach to guard the four quarters, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother. This is normal in such a case.

45 It's normal that, when the being intent on awakening is conceived in his mother's womb, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and beer, wine, and liquor intoxicants. This is normal in such a case.

46 It's normal that, when the being intent on awakening is conceived in his mother's womb, she no longer thinks of men in a sexual way, and she cannot be violated by a man of lustful intent. This is normal in such a case.

47 It's normal that, when the being intent on awakening is conceived in his mother's womb, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them. This is normal in such a case.

48 It's normal that, when the being intent on awakening is conceived in his mother's womb, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, whole in his major and minor limbs, not deficient in any faculty.

48.2 Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown.

48.3 And a person with clear eyes were to take it in their hand and examine it: 'This beryl gem is naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

49 In the same way, when the being intent on awakening is conceived in his mother's womb, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, whole in his major and minor limbs, not deficient in any faculty. This is normal in such a case.

50 It's normal that, seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of joyful gods. This is normal in such a case.

51 It's normal that, while other women carry the infant in the womb for nine or ten months before giving birth, not so the mother of the being intent on awakening. She gives birth after exactly ten months. This is normal in such a case.

52 It's normal that, while other women give birth while sitting or lying down, not so the mother of the being intent on awakening. She only gives birth standing up. This is normal in such a case.

53 It's normal that, when the being intent on awakening emerges from his mother's womb, gods receive him first, then humans. This is normal in such a case.

54 It's normal that, when the being intent on awakening emerges from his mother's womb, before he reaches the ground, four godlings receive him and place him before his mother, saying: 'Rejoice, O Queen! An illustrious son is born to you.' This is normal in such a case.

55 It's normal that, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. Suppose a jewel-treasure was placed on a cloth from Kāsi. The jewel would not soil the cloth, nor would the cloth soil the jewel. Why is that? Because of the cleanliness of them both.

56 In the same way, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. This is normal in such a case.

57 It's normal that, when the being intent on awakening emerges from his mother's womb, two showers of water appear from the sky, one cool, one warm, for bathing the being intent on awakening and his mother. This is normal in such a case.

58 It's normal that, as soon as he's born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic proclamation: 'I am the foremost in the world! I am the eldest in the world! I am the first in the world! This is my last rebirth; now there'll be no more future lives.' This is normal in such a case.

59 It's normal that, when the being intent on awakening emerges from his mother's womb, then—in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

59.2 Even in the boundless gloom of interstellar space—so utterly dark that even the luminosity of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: 'So, it seems other sentient beings have been reborn here!'

59.3 And this ten-thousandfold galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods. This is normal in such a case.

60 3. The Thirty-Two Marks of a Great Man

When Prince Vipassī was born, they announced it to King Bandhumā, 'Your Majesty, your son is born! Let Your Majesty examine him!' When the king had examined the prince, he had the brahmin soothsayers summoned and said to them, 'Gentlemen, please examine the prince.' When they had examined him they said to the king, 'Rejoice, O King! An illustrious son is born to you. You are fortunate, so very fortunate, to have a son such as this

born in this family! For the prince possesses the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the veil from the world.

61 And what are the marks which he possesses?

62 He has well-planted feet.

63 On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

64 He has stretched heels.

65 He has long fingers.

66 His hands and feet are soft and tender.

67 He has serried hands and feet.

68 The tops of his feet are arched.

69 His calves are like those of an antelope.

70 When standing upright and not bending over, the palms of both hands touch the knees.

71 His private parts are sheathed in a foreskin.

72 He is golden colored; his skin shines like lustrous gold.

73 He has delicate skin, so delicate that dust and dirt don't stick to his body.

74 His hairs grow one per pore.

75 His hairs stand up; they're blue-black and curl clockwise.

76 His body is tall and straight-limbed.

77 He has bulging muscles in seven places.

78 His chest is like that of a lion.

79 He is filled out between the shoulders.

80 He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

81 His torso is cylindrical.

82 He has ridged taste buds.

83 His jaw is like that of a lion.

84 He has forty teeth.

85 His teeth are even.

86 His teeth have no gaps.

87 His teeth are perfectly white.

88 He has a large tongue.

89 He has the voice of the Divinity, like a cuckoo's call.

90 His eyes are indigo.

91 He has eyelashes like a cow's.

92 Between his eyebrows there grows a tuft, soft and white like cotton-wool.

93 The crown of his head is like a turban.

94 These are the thirty-two marks of a great man that the prince has. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the veil from the world.'

95 4. How He Came to be Known as Vipassī

Then King Bandhumā had the brahmin soothsayers dressed in unworn clothes and satisfied all their needs. Then the king appointed nursemaids for Prince Vipassī. Some suckled him, some bathed him, some held him, and some carried him on their hip. From when he was born, a white parasol was held over him night and day, with the thought, 'Don't let cold, heat, grass, dust, or damp bother him.' He was dear and beloved by many people, like a blue water lily, or a pink or white lotus. He was always passed from hip to hip.

96 From when he was born, his voice was charming, graceful, sweet, and endearing. It was as sweet as the song of a cuckoo-bird found in the Himalayas.

97 From when he was born, Prince Vipassī had the power of clairvoyance which manifested as a result of past deeds, by which he could see for a league all around both by day and by night.

98 And he was unblinkingly watchful, like the gods of the thirty-three. And because it was said that he was unblinkingly watchful, he came to be known as 'Vipassī'.

99 Then while King Bandhumā was sitting in court, he'd sit Prince Vipassī in his lap and explain the case to him. And sitting there in his father's lap, Vipassī would thoroughly consider the case and draw a conclusion using a logical system. So this was all the more reason for him to be known as 'Vipassī'.

100 Then King Bandhumā had three stilt longhouses built for him—one for the winter, one for the summer, and one for the rainy season, and provided him with the five kinds of sensual stimulation. Prince Vipassī stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where he was entertained by musicians—none of them men.

101 The first recitation section.

102 5. The Old Man

Then, after many years, many hundred years, many thousand years had passed, Prince Vipassī addressed his charioteer, 'My dear charioteer, harness the finest chariots. We will go to a park and see the scenery.'

103 'Yes, sir,' replied the charioteer. He harnessed the chariots and informed the prince, 'Your Majesty, the finest chariots are harnessed. Please go at your convenience.' Then Prince Vipassī mounted a fine carriage and, along with other fine carriages, set out for the park.

104 Along the way he saw an elderly man, bent double, crooked, leaning on a staff, trembling as he walked, ailing, past his prime. He addressed his charioteer, ‘My dear charioteer, what has that man done? For his hair and his body are unlike those of other men.’

105 ‘That, Your Majesty, is called an old man.’

106 ‘But why is he called an old man?’

107 ‘He’s called an old man because now he has not long to live.’

108 ‘But my dear charioteer, am I liable to grow old? Am I not exempt from old age?’

109 ‘Everyone is liable to grow old, Your Majesty, including you. No one is exempt from old age.’

110 ‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

111 ‘Yes, Your Majesty,’ replied the charioteer and did so.

112 Back at the royal compound, the prince brooded, miserable and sad: ‘Curse this thing called rebirth, since old age will come to anyone who’s born.’

113 Then King Bandhumā summoned the charioteer and said, ‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

114 ‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

115 ‘But what did he see on the way to the park?’ And the charioteer told the king about seeing the old man and the prince’s reaction.

6. The Sick Man

Then King Bandhumā thought, ‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’ To this end he provided the prince with even more of the five kinds of sensual stimulation, with which the prince amused himself.

Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

Along the way he saw a man who was sick, suffering, gravely ill, collapsed in his own urine and feces, being picked up by some and put down by others. He addressed his charioteer, ‘My dear charioteer, what has that man done? For his eyes and his voice are unlike those of other men.’

‘That, Your Majesty, is called a sick man.’

‘But why is he called a sick man?’

‘He’s called a sick man; hopefully he will recover from that illness.’

‘But my dear charioteer, am I liable to fall sick? Am I not exempt from sickness?’

‘Everyone is liable to fall sick, Your Majesty, including you. No one is exempt from sickness.’

‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

‘Yes, Your Majesty,’ replied the charioteer and did so.

127 Back at the royal compound, the prince brooded, miserable and sad: ‘Curse this thing called rebirth, since old age and sickness will come to anyone who’s born.’

128 Then King Bandhumā summoned the charioteer and said, ‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

129 ‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

130 ‘But what did he see on the way to the park?’ And the charioteer told the king about seeing the sick man and the prince’s reaction.

131 7. The Dead Man

Then King Bandhumā thought, ‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’ To this end he provided the prince with even more of the five kinds of sensual stimulation, with which the prince amused himself.

132 Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

133 Along the way he saw a large crowd gathered making a bier out of garments of different colors. He addressed his charioteer, ‘My dear charioteer, why is that crowd making a bier?’

134 ‘That, Your Majesty, is for someone who’s departed.’

135 ‘Well then, drive the chariot up to the departed.’

136 ‘Yes, Your Majesty,’ replied the charioteer, and did so.

137 When the prince saw the corpse of the departed, he addressed the charioteer, ‘But why is he called departed?’

138 ‘He’s called departed because now his mother and father, his relatives and kin shall see him no more, and he shall never again see them.’

139 ‘But my dear charioteer, am I liable to die? Am I not exempt from death? Will the king and queen and my other relatives and kin see me no more? And shall I never again see them?’

140 ‘Everyone is liable to die, Your Majesty, including you. No one is exempt from death. The king and queen and your other relatives and kin shall see you no more, and you shall never again see them.’

141 ‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

142 ‘Yes, Your Majesty,’ replied the charioteer and did so.

143 Back at the royal compound, the prince brooded, miserable and sad: ‘Curse this thing called rebirth, since old age, sickness, and death will come to anyone who’s born.’

144 Then King Bandhumā summoned the charioteer and said, ‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

145 ‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

146 ‘But what did he see on the way to the park?’ And the charioteer told the king about seeing the dead man and the prince’s reaction.

8. The Renunciate

147 Then King Bandhumā thought, ‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’ To this end he provided the prince with even more of the five kinds of sensual stimulation, with which the prince amused himself.

148 Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

149 Along the way he saw a man, a renunciate with shaven head, wearing an ocher robe. He addressed his charioteer, ‘My dear charioteer, what has that man done? For his head and his clothes are unlike those of other men.’

150 ‘That, Your Majesty, is called a renunciate.’

151 ‘But why is he called a renunciate?’

152 ‘He is called a renunciate because he celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and sympathy for living creatures.’

153 ‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and sympathy for living creatures! Well then, drive the chariot up to that renunciate.’

154 ‘Yes, Your Majesty,’ replied the charioteer, and did so.

155 Then Prince Vipassī said to that renunciate, ‘My dear, what have you done? For your head and your clothes are unlike those of other men.’

156 ‘Your Majesty, I am what is called a renunciate.’

157 ‘But why are you called a renunciate?’

158 ‘I am called a renunciate because I celebrate principled and fair conduct, skillful actions, good deeds, harmlessness, and sympathy for living creatures.’

159 ‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and sympathy for living creatures!’

160 9. The Going Forth

Then the prince addressed the charioteer, ‘Well then, my dear charioteer, take the chariot and return to the royal compound. I shall shave off my hair and beard right here, dress in ocher robes, and go forth from the lay life to homelessness.’

161 ‘Yes, Your Majesty,’ replied the charioteer and did so.

162 Then Prince Vipassī shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

163 10. A Great Crowd Goes Forth

A large crowd of 84,000 people in the capital of Bandhumatī heard that Vipassī had gone forth. It occurred to them, ‘This must be no ordinary teaching and training, no ordinary going forth in which Prince Vipassī has gone forth. If even the prince goes forth, why don’t we do the same?’

164 Then that great crowd of 84,000 people shaved off their hair and beard, dressed in ocher robes, and followed the one intent on awakening, Vipassī, by going forth from the lay life to homelessness. Escorted by that assembly, Vipassī wandered on tour among the villages, towns, and capital cities.

165 Then as he was in private retreat this thought came to his mind, ‘It’s not appropriate for me to live in a crowd. Why don’t I live alone, withdrawn from the group?’ After some time he withdrew from the group to live alone. The 84,000 went one way, but Vipassī went another.

166 11. Vipassī’s Reflections

Then as Vipassī, the one intent on awakening, was in private retreat in his dwelling, this thought came to his mind, ‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?’

167 Then Vipassī thought, ‘When what exists is there old age and death? What is a requirement for old age and death?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When rebirth exists there’s old age and death. Rebirth is a requirement for old age and death.’

168 Then Vipassī thought, ‘When what exists is there rebirth? What is a requirement for rebirth?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When continued existence exists there’s rebirth. Continued existence is a requirement for rebirth.’

169 Then Vipassī thought, ‘When what exists is there continued existence? What is a requirement for continued existence?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When grasping exists there’s continued existence. Grasping is a requirement for continued existence.’

170 Then Vipassī thought, ‘When what exists is there grasping? What is a requirement for grasping?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When craving exists there’s grasping. Craving is a requirement for grasping.’

171 Then Vipassī thought, ‘When what exists is there craving? What is a requirement for craving?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When feeling exists there’s craving. Feeling is a requirement for craving.’

172 Then Vipassī thought, ‘When what exists is there feeling? What is a requirement for feeling?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When contact exists there’s feeling. Contact is a requirement for feeling.’

173 Then Vipassī thought, ‘When what exists is there contact? What is a requirement for contact?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When the six sense fields exist there’s contact. The six sense fields are requirements for contact.’

174 Then Vipassī thought, ‘When what exists are there the six sense fields? What is a requirement for the six sense fields?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When name and form exist there are the six sense fields. Name and form are requirements for the six sense fields.’

175 Then Vipassī thought, ‘When what exists are there name and form? What is a requirement for name and form?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When consciousness ex-

ists there are name and form. Consciousness is a requirement for name and form.'

176 Then Vipassī thought, 'When what exists is there consciousness? What is a requirement for consciousness?' Then, through rational application of mind, Vipassī penetrated with wisdom, 'When name and form exist there's consciousness. Name and form are requirements for consciousness.'

177 Then Vipassī thought, 'This consciousness turns back from name and form, and doesn't go beyond that.' This is the extent to which one may be reborn, grow old, die, pass away, or reappear. That is: Name and form are requirements for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields.

177.2 The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.'

178 'Origination, origination.' Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

179 Then Vipassī thought, 'When what doesn't exist is there no old age and death? When what ceases do old age and death cease?' Then, through rational application of mind, Vipassī penetrated with wisdom, 'When re-

birth doesn't exist there's no old age and death. When rebirth ceases, old age and death cease.'

180 Then Vipassī thought, 'When what doesn't exist is there no rebirth? When what ceases does rebirth cease?' Then, through rational application of mind, Vipassī penetrated with wisdom, 'When continued existence doesn't exist there's no rebirth. When continued existence ceases, rebirth ceases.'

181 Then Vipassī thought, 'When what doesn't exist is there no continued existence? When what ceases does continued existence cease?' Then, through rational application of mind, Vipassī penetrated with wisdom, 'When grasping doesn't exist there's no continued existence. When grasping ceases, continued existence ceases.'

182 Then Vipassī thought, 'When what doesn't exist is there no grasping? When what ceases does grasping cease?' Then, through rational application of mind, Vipassī penetrated with wisdom, 'When craving doesn't exist there's no grasping. When craving ceases, grasping ceases.'

183 Then Vipassī thought, 'When what doesn't exist is there no craving? When what ceases does craving cease?' Then, through rational application of mind, Vipassī penetrated with wisdom, 'When feeling doesn't exist there's no craving. When feeling ceases, craving ceases.'

184 Then Vipassī thought, 'When what doesn't exist is there no feeling? When what ceases does feeling cease?' Then, through rational application of mind, Vipassī penetrated with wisdom, 'When contact doesn't exist there's no feeling. When contact ceases, feeling ceases.'

185 Then Vipassī thought, ‘When what doesn’t exist is there no contact? When what ceases does contact cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’

186 Then Vipassī thought, ‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

187 Then Vipassī thought, ‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

188 Then Vipassī thought, ‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When name and form don’t exist there’s no consciousness. When name and form cease, consciousness ceases.’

189 Then Vipassī thought, ‘I have discovered the path to awakening. That is: When name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases.

When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.'

190 'Cessation, cessation.' Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

191 After some time he meditated observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.' Meditating like this his mind was soon freed from defilements by not grasping.

192 The second recitation section.

193 12. The Appeal of the Divinity

Then it occurred to the Blessed One Vipassī, the perfected one, the fully awakened Buddha, 'Why don't I teach the Dhamma?'

194 Then he thought, 'This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It's hard for them to see this topic; that is, specific conditionality, dependent origination.

194.2 It's also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me.'

195 And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to him:

196 'I've struggled hard to realize this,
there's no need to reveal it now!
Those mired in greed and hate
can't really understand this teaching.

197 It goes against the stream, subtle,
deep, obscure, and very fine.
Those besotted by greed cannot see,
for they're cloaked in a mass of darkness.'

198 So, as the Buddha Vipassī reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

199 Then, knowing the Buddha Vipassī's train of thought, it occurred to a certain Great Divinity, 'Oh lord! The world will be lost, the world will perish! For the mind of the Blessed One Vipassī, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.'

199.2 Then, as easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of the Buddha Vipassī. He arranged his robe over one shoulder, knelt on his right

knee, raised his cupped palms toward the Buddha Vipassī, and said, ‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!’

200 When he said this, the Buddha Vipassī said to him, ‘I too thought this, Divinity, “Why don’t I teach the Dhamma?” Then it occurred to me, “If I were to teach this principle, others might not understand me, which would be wearying and troublesome for me.”

203 So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.’

204 For a second time … For a third time that Great Divinity begged the Buddha to teach.

205 Then, understanding the Divinity’s invitation, the Buddha Vipassī surveyed the world with the eye of a Buddha, out of his compassion for sentient beings. And he saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach.

205.2 And some of them lived seeing the danger in the fault to do with the next world, while others did not. It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water’s surface.

205.3 And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

206 In the same way, the Buddha Vipassī saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

207 Then that Great Divinity, knowing the Buddha Vipassī's train of thought, addressed him in verse:

208 'Standing high on a rocky mountain,
you can see the people all around.
In just the same way, All-seer, so intelligent,
having ascended the Temple of Truth,
rid of sorrow, look upon the people
swamped with sorrow, <j>overcome by rebirth and old age.

209 Rise, hero! Victor in battle, caravan leader,
wander the world free of debt.
Let the Blessed One teach the Dhamma!
There will be those who understand!'

210 Then the Buddha Vipassī addressed that Great Divinity in verse:

211 'Flung open are the doors to freedom from death!
Let those with ears to hear commit to faith.
Thinking it would be troublesome, Divinity, <j>I did not teach
the sophisticated, sublime Dhamma among mankind.'

212 Then the Great Divinity, knowing that his request for the Buddha Vipassī to teach the Dhamma had been granted, bowed and respectfully circled him, keeping him on his right, before vanishing right there.

13. The Chief Disciples

213 Then it occurred to the Blessed One Vipassī, the perfected one, the fully awakened Buddha, 'Who should I teach first of all? Who will quickly understand this teaching?' Then he thought, 'That Khaṇḍa, the king's son, and Tissa, the high priest's son, are astute, competent, intelligent, and have long had little dust in their eyes. Why don't I teach them first of all? They will quickly understand this teaching.'

214 Then, as easily as a strong person would extend or contract their arm, he vanished from the tree of awakening and reappeared near the capital city of Bandhumatī, in the deer park named Sanctuary.

215 Then the Buddha Vipassī addressed the park keeper, 'My dear park keeper, please enter the city and say this to the king's son Khaṇḍa and the high priest's son Tissa: "Sirs, the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. He wishes to see you."'

216 'Yes, sir,' replied the park keeper, and did as he was asked.

217 Then the king's son Khaṇḍa and the high priest's son Tissa had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Bandhumatī for the Sanctuary. They went by carriage as far as the terrain allowed, then descended and approached the Buddha Vipassī on foot. They bowed and sat down to one side.

218 The Buddha Vipassī taught them step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

218.2 And when he knew that their minds were ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path.

218.3 Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the king's son Khaṇḍa and the high priest's son Tissa: 'Everything that is liable to arise is liable to cease.'

219 They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. They said to the Buddha Vipassī, 'Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways.

219.2 We go for refuge to the Blessed One and to the teaching. Sir, may we receive the going forth and ordination in the Buddha's presence?'

220 And they received the going forth, the ordination in the Buddha Vipassī's presence. Then the Buddha Vipassī educated, encouraged, fired up, and inspired them with a Dhamma talk. He revealed the drawbacks of conditioned phenomena, so sordid and corrupt, and the benefit of extinguishment. Being taught like this their minds were soon freed from defilements by not grasping.

221 14. The Going Forth of the Large Crowd

A large crowd of 84,000 people in the capital of Bandhumatī heard that the Blessed One Vipassī, the perfected one, the fully awakened Buddha, had arrived at Bandhumatī and was staying in the deer park named

Sanctuary. And they heard that the king's son Khaṇḍa and the high priest's son Tissa had shaved off their hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness in the Buddha's presence. It occurred to them, 'This must be no ordinary teaching and training, no ordinary going forth in which the king's son Khaṇḍa and the high priest's son Tissa have gone forth. If even they go forth, why don't we do the same?' Then those 84,000 people left Bandhumatī for the deer park named Sanctuary, where they approached the Buddha Vipassī, bowed and sat down to one side.

222 The Buddha Vipassī taught them step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

222.2 And when he knew that their minds were ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path.

222.3 Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in those 84,000 people: 'Everything that is liable to arise is liable to cease.'

223 They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. They said to the Buddha Vipassī, 'Excellent, sir! Excellent!' And just like Khaṇḍa and Tissa they asked for and received ordination. Then the Buddha taught them further.

224 Being taught like this their minds were soon freed from defilements by not grasping.

225 15. The 84,000 Who Had Gone Forth Previously

The 84,000 people who had gone forth previously also heard: 'It seems the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. And he is teaching the Dhamma!' Then they too went to the Buddha Vipassī, realized the Dhamma, went forth, and became freed from defilements.

229 16. The Allowance to Wander

Now at that time a large Saṅgha of 6,800,000 mendicants were residing at Bandhumatī. As the Buddha Vipassī was in private retreat this thought came to his mind, 'The Saṅgha residing at Bandhumatī now is large. What if I was to urge them:

230 "Wander forth, mendicants, for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road. Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure.

230.2 There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching! But when six years have passed, you must all come to Bandhumatī to recite the monastic code.'"

231 Then a certain Great Divinity, knowing the Buddha Vipassī's train of thought, as easily as a strong person would extend or contract their arm, vanished from the realm of divinity and reappeared in front of the

Buddha Vipassī. He arranged his robe over one shoulder, raised his cupped palms toward the Buddha Vipassī, and said, 'That's so true, Blessed One!

231.2 That's so true, Holy One! The Saṅgha residing at Bandhumatī now is large. Please urge them to wander, as you thought. And sir, I'll make sure that when six years have passed the mendicants will return to Bandhumatī to recite the monastic code.'

232 That is what that Great Divinity said. Then he bowed and respectfully circled the Buddha Vipassī, keeping him on his right, before vanishing right there.

233 Then in the late afternoon, the Buddha Vipassī came out of retreat and addressed the mendicants, telling them all that had happened. Then he said,

236 'Wander forth, mendicants, for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road. Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure.

236.2 There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching! But when six years have passed, you must all come to Bandhumatī to recite the monastic code.'

237 Then most of the mendicants left to wander the country that very day.

238 Now at that time there were 84,000 monasteries in the Black Plum Tree Land. And when the first year came to an end the deities raised the cry: ‘Good fellows, the first year has ended. Now five years are left. When five years have passed, you must all go to Bandhumatī to recite the monastic code.’

239 And when the second year … the third year … the fourth year … the fifth year came to an end, the deities raised the cry: ‘Good fellows, the fifth year has ended. Now one year is left. When one year has passed, you must all go to Bandhumatī to recite the monastic code.’

240 And when the sixth year came to an end the deities raised the cry: ‘Good fellows, the sixth year has ended. Now is the time that you must go to Bandhumatī to recite the monastic code.’ Then that very day the mendicants went to Bandhumatī to recite the monastic code. Some went by their own psychic power, and some by the psychic power of the deities.

241 And there the Blessed One Vipassī, the perfected one, the fully awakened Buddha, recited the monastic code thus:

242 ‘Patient acceptance is the ultimate fervor.
Extinguishment is the ultimate, say the Buddhas.
No true renunciate injures another,
nor does an ascetic hurt another.

243 Not to do any evil;
to embrace the good;
to purify one’s mind:
this is the instruction of the Buddhas.

244 Not speaking ill nor doing harm;
restraint in the monastic code;
moderation in eating;
staying in remote lodgings;
commitment to the higher mind—
this is the instruction of the Buddhas.'

245 17. Being Informed by Deities

This one time, mendicants, I was staying near Ukkaṭṭhā in the Subhaga Forest at the root of a magnificent sal tree. As I was in private retreat this thought came to mind, 'It's not easy to find an abode of sentient beings where I haven't previously abided in all this long time, except the gods of the pure abodes. Why don't I go to see them?'

246 Then, as easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared with the gods of Aviha.

247 In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me, 'Ninety-one eons ago, good fellow, the Buddha Vipassī arose in the world, perfected and fully awakened. He was born as an aristocrat into an aristocrat family. Koṇḍañña was his clan. He lived for 80,000 years. He was awakened at the root of a patala tree. He had a fine pair of chief disciples named Khaṇḍa and Tissa. He had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements. He had as chief attendant a mendicant named Asoka.

247.2 His father was King Bandhumā, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī. And such was his renunciation, such his going forth, such his striving, such his awakening, and such his rolling forth of the Wheel of Dhamma. And good fellow, after leading the spiritual life under that Buddha Vipassī we lost our desire for sensual pleasures and were reborn here.'

248 And other deities came and similarly recounted the details of the Buddhas Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa.

249 In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me, 'In the present fortunate eon, good fellow, you have arisen in the world, perfected and fully awakened. You were born as an aristocrat into an aristocrat family. Gotama is your clan. For you the lifespan is short, brief, and fleeting. A long life is a hundred years or a little more. You were awakened at the root of a peepal tree. You have a fine pair of chief disciples named Sāriputta and Moggallāna. You have had one gathering of disciples—1,250 mendicants who had ended their defilements.

249.2 You have as chief attendant a mendicant named Ānanda. Your father was King Suddhodana, your birth mother was Queen Māyā, and your capital city was Kapilavatthu. And such was your renunciation, such your going forth, such your striving, such your awakening, and such your rolling forth of the Wheel of Dhamma. And good fellow, after leading the spiritual life under you we lost our desire for sensual pleasures and were reborn here.'

250 Then together with the gods of Aviha I went to see the gods of Atappa … the gods fair to see … and the fair seeing gods. Then together with all these gods I went to see the gods of Akaniṭṭha, where we had a similar conversation.

253 And that is how the Realized One is able to recollect the birth, names, clans, lifespan, chief disciples, and gatherings of disciples of the Buddhas of the past who have become fully quenched, cut off proliferation, cut off the course, finished off the cycle, and passed beyond all suffering. It is both because I have clearly penetrated the principle of the teachings, and also because the deities told me."

254 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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15 — THE GREAT DISCOURSE ON CAUSATION

✦

1 1. Dependent Origination

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "It's incredible, sir, it's amazing, in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be."

3 "Don't say that, Ānanda, don't say that! This dependent origination is deep and appears deep. It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

4 When asked, 'Is there a specific condition for old age and death?' you should answer, 'There is.' If they say, 'What is a requirement for old age and death?' you should answer, 'Rebirth is a requirement for old age and death.'

5 When asked, 'Is there a specific condition for rebirth?' you should answer, 'There is.' If they say, 'What is a requirement for rebirth?' you should answer, 'Continued existence is a requirement for rebirth.'

6 When asked, ‘Is there a specific condition for continued existence?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for continued existence?’ you should answer, ‘Grasping is a requirement for continued existence.’

7 When asked, ‘Is there a specific condition for grasping?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for grasping?’ you should answer, ‘Craving is a requirement for grasping.’

8 When asked, ‘Is there a specific condition for craving?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for craving?’ you should answer, ‘Feeling is a requirement for craving.’

9 When asked, ‘Is there a specific condition for feeling?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for feeling?’ you should answer, ‘Contact is a requirement for feeling.’

10 When asked, ‘Is there a specific condition for contact?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for contact?’ you should answer, ‘Name and form are requirements for contact.’

11 When asked, ‘Is there a specific condition for name and form?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for name and form?’ you should answer, ‘Consciousness is a requirement for name and form.’

12 When asked, ‘Is there a specific condition for consciousness?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for consciousness?’ you should answer, ‘Name and form are requirements for consciousness.’

13 So: name and form are requirements for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth.

13.2 Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

14 'Rebirth is a requirement for old age and death'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no rebirth for anyone anywhere. That is, there were no rebirth of sentient beings into their various realms—of gods, centaurs, spirits, creatures, humans, quadrupeds, birds, or reptiles, each into their own realm. When there's no rebirth at all, with the cessation of rebirth, would old age and death still be found?"

15 "No, sir."

16 "That's why this is the cause, source, origin, and reason of old age and death, namely rebirth.

17 'Continued existence is a requirement for rebirth'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no continued existence for anyone anywhere. That is, continued existence in the sensual realm, the realm of luminous form, or the formless realm. When there's no continued existence at all, with the cessation of continued existence, would rebirth still be found?"

18 "No, sir."

19 “That’s why this is the cause, source, origin, and reason of rebirth, namely continued existence.

20 ‘Grasping is a requirement for continued existence’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no grasping for anyone anywhere. That is, grasping at sensual pleasures, views, precepts and observances, and theories of a self. When there’s no grasping at all, with the cessation of grasping, would continued existence still be found?”

21 “No, sir.”

22 “That’s why this is the cause, source, origin, and reason of continued existence, namely grasping.

23 ‘Craving is a requirement for grasping’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sights, sounds, smells, tastes, touches, and ideas. When there’s no craving at all, with the cessation of craving, would grasping still be found?”

24 “No, sir.”

25 “That’s why this is the cause, source, origin, and reason of grasping, namely craving.

26 ‘Feeling is a requirement for craving’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no feeling for anyone anywhere. That is, feeling born of contact through the eye, ear, nose, tongue, body, and mind. When there’s no feeling at all, with the cessation of feeling, would craving still be found?”

27 “No, sir.”

28 “That’s why this is the cause, source, origin, and reason of craving, namely feeling.

29 So it is, Ānanda, that feeling gives rise to craving. Craving gives rise to searching. Searching gives rise to gaining material things. Gaining material things gives rise to evaluation. Evaluation gives rise to desire and lust. Desire and lust gives rise to attachment. Attachment gives rise to ownership. Ownership gives rise to stinginess.

29.2 Stinginess gives rise to safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, backbiting, and lies.

30 ‘Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, backbiting, and lies’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no safeguarding for anyone anywhere. When there’s no safeguarding at all, with the cessation of safeguarding, would those many bad, unskillful things still come to be?”

31 “No, sir.”

32 “That’s why this is the cause, source, origin, and reason for the origination of those many bad, unskillful things, namely safeguarding.

33 ‘Stinginess gives rise to safeguarding’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no stinginess for anyone anywhere. When there’s no stinginess at all, with the cessation of stinginess, would safeguarding still be found?”

34 "No, sir."

35 "That's why this is the cause, source, origin, and reason of safeguarding, namely stinginess.

36 'Ownership gives rise to stinginess'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no ownership for anyone anywhere. When there's no ownership at all, with the cessation of ownership, would stinginess still be found?"

37 "No, sir."

38 "That's why this is the cause, source, origin, and reason of stinginess, namely ownership.

39 'Attachment gives rise to ownership'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no attachment for anyone anywhere. When there's no attachment at all, with the cessation of attachment, would ownership still be found?"

40 "No, sir."

41 "That's why this is the cause, source, origin, and reason of ownership, namely attachment.

42 'Desire and lust gives rise to attachment'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no desire and lust for anyone anywhere. When there's no desire and lust at all, with the cessation of desire and lust, would attachment still be found?"

43 "No, sir."

44 "That's why this is the cause, source, origin, and reason of attachment, namely desire and lust.

45 Evaluation gives rise to desire and lust'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no evaluation for anyone anywhere. When there's no evaluation at all, with the cessation of evaluation, would desire and lust still be found?"

46 "No, sir."

47 "That's why this is the cause, source, origin, and reason of desire and lust, namely evaluation.

48 'Gaining material things gives rise to evaluation'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no gaining of material things for anyone anywhere. When there's no gaining of material things at all, with the cessation of gaining material things, would evaluation still be found?"

49 "No, sir."

50 "That's why this is the cause, source, origin, and reason of evaluation, namely the gaining of material things.

51 'Searching gives rise to gaining material things'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no searching for anyone anywhere. When there's no searching at all, with the cessation of searching, would the gaining of material things still be found?"

52 "No, sir."

53 “That’s why this is the cause, source, origin, and reason of gaining material things, namely searching.

54 ‘Craving gives rise to searching’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. When there’s no craving at all, with the cessation of craving, would searching still be found?”

55 “No, sir.”

56 “That’s why this is the cause, source, origin, and reason of searching, namely craving. And so, Ānanda, these two things meet at the two aspects of feeling.

57 ‘Contact is a requirement for feeling’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no contact for anyone anywhere. That is, contact through the eye, ear, nose, tongue, body, and mind. When there’s no contact at all, with the cessation of contact, would feeling still be found?”

58 “No, sir.”

59 “That’s why this is the cause, source, origin, and reason of feeling, namely contact.

60 ‘Name and form are requirements for contact’—that’s what I said. And this is a way to understand how this is so. Suppose there were none of the features, attributes, signs, and details by which the set of mental phenomena known as name is found. Would labeling contact still be found in the set of physical phenomena?”

61 “No, sir.”

62 “Suppose there were none of the features, attributes, signs, and details by which the set of physical phenomena known as form is found. Would impingement contact still be found in the set of mental phenomena?”

63 “No, sir.”

64 “Suppose there were none of the features, attributes, signs, and details by which the set of phenomena known as name and the set of phenomena known as form are found. Would either labeling contact or impingement contact still be found?”

65 “No, sir.”

66 “Suppose there were none of the features, attributes, signs, and details by which name and form are found. Would contact still be found?”

67 “No, sir.”

68 “That’s why this is the cause, source, origin, and reason of contact, namely name and form.

69 ‘Consciousness is a requirement for name and form’—that’s what I said. And this is a way to understand how this is so. If consciousness were not conceived in the mother’s womb, would name and form coagulate there?”

70 “No, sir.”

71 “If consciousness, after being conceived in the mother’s womb, were to be miscarried, would name and form be born into this place?”

72 “No, sir.”

73 “If the consciousness of a young boy or girl were to be cut off, would name and form achieve growth, increase, and maturity?”

74 “No, sir.”

75 “That’s why this is the cause, source, origin, and reason of name and form, namely consciousness.

76 ‘Name and form are requirements for consciousness’—that’s what I said. And this is a way to understand how this is so. If consciousness were not established in name and form, would the coming to be of the origin of suffering—of rebirth, old age, and death in the future—be found?”

77 “No, sir.”

78 “That’s why this is the cause, source, origin, and reason of consciousness, namely name and form. This is the extent to which one may be reborn, grow old, die, pass away, or reappear. This is how far the scope of labeling, definition, and description extends; how far the sphere of wisdom extends; how far the cycle of rebirths spins so that this state of being may be found; namely, name and form together with consciousness.

79 2. Describing the Self

How do those who describe the self describe it? They describe it as formed and limited: ‘My self is formed and limited.’ Or they describe it as formed and infinite: ‘My self is formed and infinite.’ Or they describe it as formless and limited: ‘My self is formless and limited.’ Or they describe it as formless and infinite: ‘My self is formless and infinite.’

80 Now, take those who describe the self as formed and limited. They describe the self in the present as formed and limited; or they describe it as sure to be in some other place formed and limited; or else they think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.' This being so, it's appropriate to say that a theory of self as formed and limited underlies them.

81 Now, take those who describe the self as formed and infinite … formless and limited … formless and infinite. They describe the self as formless and infinite in the present; or as sure to become formless and infinite in some other place; or else they think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.' This being so, it's appropriate to say that a theory of self as formless and infinite underlies them. That's how those who describe the self describe it.

82 3. Not Describing the Self

How do those who don't describe the self not describe it? They don't describe it as formed and limited … formed and infinite … formless and limited … formless and infinite: 'My self is formless and infinite.'

83 Now, take those who don't describe the self as formed and limited … formed and infinite … formless and limited … formless and infinite. They don't describe the self in the present as formless and infinite; or as sure to become in some other place formless and infinite; and they don't think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.'

83.2 This being so, it's appropriate to say that a theory of self as formless and infinite doesn't underlie them. That's how those who don't describe the self don't describe it.

4. Regarding a Self

84 How do those who regard the self regard it? They regard feeling as self: ‘Feeling is my self.’ Or they regard it like this: ‘Feeling is definitely not my self. My self does not experience feeling.’ Or they regard it like this: ‘Feeling is definitely not my self. But it’s not that my self does not experience feeling. My self feels, for my self is liable to feel.’

85 Now, as to those who say: ‘Feeling is my self.’ You should say this to them: ‘Reverend, there are three feelings: pleasant, painful, and neutral. Which one of these do you regard as self?’ Ānanda, at a time when you feel a pleasant feeling, you don’t feel a painful or neutral feeling; you only feel a pleasant feeling.

85.2 At a time when you feel a painful feeling, you don’t feel a pleasant or neutral feeling; you only feel a painful feeling. At a time when you feel a neutral feeling, you don’t feel a pleasant or painful feeling; you only feel a neutral feeling.

86 Pleasant feelings, painful feelings, and neutral feelings are all impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. When feeling a pleasant feeling they think: ‘This is my self.’ When their pleasant feeling ceases they think: ‘My self has expired.’ When feeling a painful feeling they think: ‘This is my self.’

86.2 When their painful feeling ceases they think: ‘My self has expired.’ When feeling a neutral feeling they think: ‘This is my self.’ When their neutral feeling ceases they think: ‘My self has expired.’ So those who say ‘feeling is my self’ regard as self that which is evidently impermanent, mixed with pleasure and pain, and liable to rise and fall. That’s why it’s not acceptable to regard feeling as my self.

87 Now, as to those who say: 'Feeling is definitely not my self. My self does not experience feeling.' You should say this to them, 'But reverend, where there is nothing felt at all, would the thought "I am" occur there?'"

88 "No, sir."

89 "That's why it's not acceptable to regard self as that which does not experience feeling.

90 Now, as to those who say: 'Feeling is definitely not my self. But it's not that my self does not experience feeling. My self feels, for my self is liable to feel.' You should say this to them, 'Suppose feelings were to totally and utterly cease without remainder. When there's no feeling at all, with the cessation of feeling, would the thought "I am this" occur there?'"

91 "No, sir."

92 "That's why it's not acceptable to regard self as that which is liable to feel.

93 When a mendicant does not regard feeling as self; does not regard self as not experiencing feeling; and does not regard it thus: 'my self feels, for my self is liable to feel'— not regarding in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

94 It wouldn't be appropriate to say that a mendicant whose mind is freed like this holds the following views: 'A realized one still exists after death'; 'A realized one no longer exists after death'; 'A realized one both still exists

and no longer exists after death'; 'A realized one neither still exists nor no longer exists after death'.

95 Why is that? A mendicant is freed by directly knowing this: how far labeling and the scope of labeling extend; how far definition and the scope of definition extend; how far description and the scope of description extend; how far wisdom and the sphere of wisdom extend; how far the cycle of rebirths and its continuation extend. It wouldn't be appropriate to say that a mendicant freed by directly knowing this holds the view: 'There is no such thing as knowing and seeing.'

96 5. Planes of Consciousness

Ānanda, there are seven planes of consciousness and two dimensions. What seven?

97 There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

98 There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity's host through the first absorption. This is the second plane of consciousness.

99 There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third plane of consciousness.

100 There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth plane of consciousness.

101 There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

102 There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

103 There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

104 Then there is the dimension of non-percipient beings, and secondly, the dimension of neither perception nor non-perception.

105 Now, regarding these seven planes of consciousness and two dimensions, is it appropriate for someone who understands them—and their origin, disappearance, gratification, drawback, and escape—to take pleasure in them?”

106 “No, sir.”

108 “When a mendicant, having truly understood the origin, disappearance, gratification, drawback, and escape regarding these seven planes of consciousness and these two dimensions, is freed by not grasping, they’re called a mendicant who is freed by wisdom.

6. The Eight Liberations

Ānanda, there are these eight liberations. What eight?

Having physical form, they see forms. This is the first liberation.

Not perceiving form internally, they see forms externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the eight liberations.

119 When a mendicant enters into and withdraws from these eight liberations—in forward order, in reverse order, and in forward and reverse order—wherever they wish, whenever they wish, and for as long as they wish; and when they realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements, they're called a mendicant who is freed both ways. And, Ānanda, there is no other freedom both ways that is better or finer than this."

120 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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16 — THE GREAT DISCOURSE ON THE BUDDHA'S EXTINGUISHMENT

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time King Ajātasattu of Magadha, son of the princess of Videha, wanted to invade the Vajjis. He said: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

2 And then King Ajātasattu addressed Vassakāra the brahmin, a chief minister of Magadha, "Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, King Ajātasattu of Magadha, son of the princess of Videha, wants to invade the Vajjis. He says, "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so."

3 1. The Brahmin Vassakāra

"Yes, worthy sir," Vassakāra replied. He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out from Rājagaha for the Vulture's Peak Mountain. He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot, and exchanged greetings with him.

4 When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Worthy Gotama, King Ajātasattu of Magadha, son of the princess of Videha, bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably. Worthy Gotama, King Ajātasattu wants to invade the Vajjis. He said: 'I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!'"

5 2. Principles That Prevent Decline

Now at that time Venerable Ānanda was standing behind the Buddha fanning him. Then the Buddha said to him, "Ānanda, have you heard that the Vajjis meet frequently and have many meetings?"

6 "I have heard that, sir."

7 "As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

8 Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?"

9 "I have heard that, sir."

10 "As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

11 Ānanda, have you heard that the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed?"

12 "I have heard that, sir."

13 “As long as the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed, they can expect growth, not decline.

14 Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?”

15 “I have heard that, sir.”

16 “As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

17 Ānanda, have you heard that the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them?”

18 “I have heard that, sir.”

19 “As long as the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline.

20 Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?”

21 “I have heard that, sir.”

22 “As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

23 Ānanda, have you heard that the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?”

24 “I have heard that, sir.”

25 “As long as the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.”

26 Then the Buddha said to Vassakāra, “Brahmin, this one time I was staying near Vesālī at the Sārandada Shrine. There I taught the Vajjis these seven principles that prevent decline. As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline.”

27 When the Buddha had spoken, Vassakāra said to him, “Worthy Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline. How much more so all seven! King Ajātasattu cannot defeat the Vajjis in war, unless by bribery or by sowing dissension. Well, now, worthy Gotama, I must go. I have many duties, and much to do.”

28 “Please, brahmin, go at your convenience.” Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, rose from his seat and left.

29 3. Principles That Prevent Decline Among the Mendicants

Soon after he had left, the Buddha said to Ānanda, “Go, Ānanda, gather all the mendicants staying in the vicinity of Rājagaha together in the assembly hall.”

30 “Yes, sir,” replied Ānanda. He did what the Buddha asked. Then he went back, bowed, stood to one side, and said to him, “Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

31 Then the Buddha went to the assembly hall, where he sat down on the seat spread out and addressed the mendicants: “Mendicants, I will teach you these seven principles that prevent decline. Listen and apply your mind well, I will speak.”

32 “Yes, sir,” they replied. The Buddha said this:

33 “As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

34 As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

35 As long as the mendicants don’t make new decrees or abolish existing decrees, but proceed having undertaken the training rules as they have been decreed, they can expect growth, not decline.

36 As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

37 As long as the mendicants don’t fall under the sway of arisen craving for future lives, they can expect growth, not decline.

38 As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

39 As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

40 As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

41 I will teach you seven more principles that prevent decline. ...

42 As long as the mendicants don't relish work, loving it and liking to relish it, they can expect growth, not decline.

43 As long as they don't relish talk ...

44 sleep ...

45 company ...

46 they don't have corrupt wishes, falling under the sway of corrupt wishes ...

47 they don't have bad friends, companions, and associates ...

48 they don't stop half-way after achieving some trifling distinction, they can expect growth, not decline.

49 As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

50 I will teach you seven more principles that prevent decline. ... As long as the mendicants are faithful ... conscientious ... prudent ... learned ... energetic ... mindful ... wise, they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

51 I will teach you seven more principles that prevent decline. …

52 As long as the mendicants develop the awakening factors of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity, they can expect growth, not decline.

53 As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

54 I will teach you seven more principles that prevent decline. …

55 As long as the mendicants develop the perceptions of impermanence … not-self … ugliness … drawbacks … giving up … fading away … cessation, they can expect growth, not decline.

56 As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

57 I will teach you six principles that prevent decline. …

58 As long as the mendicants consistently treat their spiritual companions with bodily kindness … verbal kindness … and mental kindness both in public and in private, they can expect growth, not decline.

59 As long as the mendicants share without reservation any material things they have gained by legitimate means, even the food placed in the almsbowl, using them in common with their ethical spiritual companions, they can expect growth, not decline.

60 As long as the mendicants live according to the precepts shared with their spiritual companions, both in public and in private—such precepts as are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion—they can expect growth, not decline.

61 As long as the mendicants live according to the view shared with their spiritual companions, both in public and in private—the view that is noble and emancipating, and delivers one who applies it to the complete end of suffering—they can expect growth, not decline.

62 As long as these six principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline."

64 And while staying there at the Vulture's Peak the Buddha often gave this Dhamma talk to the mendicants:

65 "Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

66 When the Buddha had stayed in Rājagaha as long as he pleased, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Ambalaṭṭhikā."

67 "Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Ambalaṭṭhikā, where he stayed in the royal rest-house. And while staying there, too, he often gave this Dhamma talk to the mendicants:

68 “Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

69 When the Buddha had stayed in Ambalaṭṭhikā as long as he pleased, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to Nāḷandā.”

70 “Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Nāḷandā, where he stayed in Pāvārika’s Mango Grove.

71 4. Sāriputta’s Lion’s Roar

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”

72 “That’s a grand and bold statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying: ‘I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’

73 What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you encompassed their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

74 "No, sir."

75 "And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you encompassed their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

76 "No, sir."

77 "And what about me, the perfected one, the fully awakened Buddha at present? Have you encompassed my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

78 "No, sir."

79 "In that case, Sāriputta, given that you don't encompass the minds of Buddhas past, future, or present, what then are you doing, making such a grand and bold statement, roaring such a definitive, categorical lion's roar?"

80 "Sir, though I don't encompass the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.

80.2 As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out. He thinks, 'Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.'

81 In the same way, I understand this by inference from the teaching: 'All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they awaken to the supreme perfect awakening.'"

82 And while staying at Nāḷandā, too, the Buddha often gave this Dhamma talk to the mendicants:

83 "Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

84 5. The Drawbacks of Unethical Conduct

When the Buddha had stayed in Nāḷandā as long as he pleased, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Pāṭali Village."

85 "Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāṭali Village.

86 The lay followers of Pāṭali Village heard that he had arrived. So they went to see him, bowed, sat down to one side, and said to him, "Sir, please consent to come to our guest house." The Buddha consented with silence.

87 Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village rose from their seats, bowed and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and

placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying: “Please, sir, come at your convenience.”

88 In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet, he entered the guest house and sat against the central column facing east.

88.2 The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them. The lay followers of Pāṭali Village also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in front of them.

90 Then the Buddha addressed them:

91 “Householders, there are these five drawbacks for an unethical person because of their failure in ethics. What five?

92 Firstly, an unethical person loses great wealth on account of negligence. This is the first drawback for an unethical person because of their failure in ethics.

93 Furthermore, an unethical person gets a bad reputation. This is the second drawback.

94 Furthermore, an unethical person enters any kind of assembly unconfident and embarrassed, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

95 Furthermore, an unethical person feels lost when they die. This is the fourth drawback.

96 Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback.

97 These are the five drawbacks for an unethical person because of their failure in ethics.

98 6. The Benefits of Ethical Conduct

There are these five benefits for an ethical person because of their accomplishment in ethics. What five?

99 Firstly, an ethical person gains great wealth on account of diligence. This is the first benefit.

100 Furthermore, an ethical person gets a good reputation. This is the second benefit.

101 Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit.

102 Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

103 Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.

104 These are the five benefits for an ethical person because of their accomplishment in ethics."

105 The Buddha spent much of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭali Village with a Dhamma talk. Then he sent them off, "The night is getting late, householders. Please go at your convenience."

106 "Yes, sir," replied the lay followers of Pāṭali Village. They got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right, before leaving. Soon after they left the Buddha entered a private cubicle.

107 7. Building a Citadel

Now at that time the Magadhan chief ministers Sunidha and Vassakāra were building a citadel at Pāṭali Village to keep the Vajjis out. At that time thousands of deities were taking possession of building sites in Pāṭali Village. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

108 With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭali Village. The Buddha rose at the crack of dawn and addressed Ānanda, "Ānanda, who is building a citadel at Pāṭali Village?"

109 "Sir, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out."

110 "It's as if they were building the citadel in consultation with the gods of the thirty-three. With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.

110.2 Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities. As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center. But Pāṭaliputta will face three threats: from fire, flood, and dissension."

111 Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said, "Would the worthy Gotama together with the mendicant Saṅgha please accept today's meal from me?" The Buddha consented with silence.

112 Then, knowing that the Buddha had consented, they went to their own guest house, where they had delicious fresh and cooked foods prepared. Then they had the Buddha informed of the time, saying, "It's time, worthy Gotama, the meal is ready."

113 Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat down on the seat spread out. Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with

their own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

114 The Buddha expressed his appreciation with these verses:

115 "In the place he makes his dwelling,
having fed the astute
and the virtuous here,
the restrained spiritual practitioners,

116 he should dedicate an offering
to the deities there.
Venerated, they venerate him;
honored, they honor him.

117 After that they have sympathy for him,
like a mother the child at her breast.
A man beloved of the deities
always sees nice things."

118 When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he rose from his seat and left.

119 Sunidha and Vassakāra followed behind the Buddha, thinking, "The gate through which the ascetic Gotama exits today shall be named the Gotama Gate. The ford at which he crosses the Ganges River shall be named the Gotama Ford."

120 Then the gate through which the Buddha exited was named the Gotama Gate.

121 Then the Buddha came to the Ganges River.

122 Now at that time the Ganges was full to the brim so a crow could drink from it. Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft. But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

123 He saw all those humans wanting to cross over. Knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

124 "Those who cross a deluge or stream
have built a bridge and left the marshes behind.
While some people are still tying a raft,
intelligent people have crossed over."

125 The first recitation section.

126 8. Talk on the Noble Truths
Then the Buddha said to Venerable Ānanda, "Come, Ānanda, let's go to the village of Koṭi."

127 "Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at the village of Koṭi, and stayed there.

128 There he addressed the mendicants:

129 "Mendicants, due to not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the ces-

sation of suffering. These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the leash to existence is ended; now there'll be no more future lives."

130 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

131 "Because of not truly seeing
the four noble truths,
we have transmigrated for a long time
from one rebirth to the next.

132 But now that these truths have been seen,
the leash to existence is eradicated.
The root of suffering is cut off,
now there'll be no more future lives."

133 And while staying at the village of Koṭi, too, the Buddha often gave this Dhamma talk to the mendicants:

134 "Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

135 9. The Deaths in Ñātika

When the Buddha had stayed in the village of Koṭi as long as he pleased, he said to Ānanda, "Come, Ānanda, let's go to the land of the Ñātikas."

136 “Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived in the land of the Ñātikas, where he stayed in the brick house at Ñātika.

137 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the monk named Sāḷha has passed away in Ñātika. Where has he been reborn in his next life? The nun named Nandā, the layman named Sudatta, and the laywoman named Sujātā have passed away in Ñātika. Where have they been reborn in the next life? The laymen named Kakkaṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Ñātika. Where have they been reborn in the next life?”

138 “Ānanda, the monk Sāḷha had realized the undefiled freedom of heart and freedom by wisdom, having realized it with his own insight in this very life due to the ending of defilements.

139 The nun Nandā had ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world.

140 The layman Sudatta had ended three fetters, and weakened greed, hate, and delusion. He’s a once-returner; he will come back to this world once only, then make an end of suffering.

141 The laywoman Sujātā had ended three fetters. She’s a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

142 The laymen Kakkaṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda had ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return

from that world.

143 Over fifty laymen in Ñātika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

144 More than ninety laymen in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

145 More than five hundred laymen in Ñātika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening.

146 10. The Mirror of the Teaching

It's no wonder that a human being should pass away. But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

147 So Ānanda, I will teach you the explanation of the Dhamma named 'the mirror of the teaching'. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am assured, destined for awakening.'

148 And what is that mirror of the teaching?

149 It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

150 They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

151 They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.'

152 And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

153 This is that mirror of the teaching."

154 And while staying there in Ñātika the Buddha often gave this Dhamma talk to the mendicants:

155 "Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is

imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

157 When the Buddha had stayed in Ñātika as long as he pleased, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Vesālī."

158 "Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Vesālī, where he stayed in Ambapālī's Mango Grove.

159 There the Buddha addressed the mendicants:

160 "Mendicants, a mendicant should live mindful and aware. This is my instruction to you.

161 And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant is mindful.

162 And how is a mendicant aware? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you."

11. Ambapālī the Courtesan

163 Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove. She had the finest carriages harnessed. Then she mounted a fine carriage and, along with other fine carriages, set out from Vesālī for her own park. She went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. She bowed and sat down to one side. The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk.

164 Then she said to the Buddha, "Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow's meal from me?" The Buddha consented with silence. Then, knowing that the Buddha had consented, Ambapālī rose from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

165 The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī's Mango Grove. They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī. Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

166 Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke. The Licchavis said to her, "What, you wench Ambapālī, are you doing colliding with us axle to axle, wheel to wheel, yoke to yoke?"

167 "Well, masters, it's because I've invited the Buddha for tomorrow's meal together with the mendicant Saṅgha."

168 “Wench, give us that meal for a hundred thousand!”

169 “Masters, even if you were to give me Vesālī with her provinces, I still wouldn’t give that meal to you.”

170 Then the Licchavis snapped their fingers, saying, “We’ve been beaten by the aunty! We’ve been beaten by the aunty!” Then they continued on to Ambapālī’s Mango Grove.

171 The Buddha saw them coming off in the distance, and addressed the mendicants: “Any of the mendicants who’ve never seen the gods of the thirty-three before, just have a look at the assembly of Licchavis. See the assembly of Licchavis, check them out: they’re just like the thirty-three!”

172 The Licchavis went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. They bowed to the Buddha, sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

173 Then they said to the Buddha, “Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow’s meal from us?”

174 Then the Buddha said to the Licchavis, “I have already accepted tomorrow’s meal from Ambapālī the courtesan.”

175 Then the Licchavis snapped their fingers, saying, “We’ve been beaten by the aunty! We’ve been beaten by the aunty!”

176 And then those Licchavis approved and agreed with what the Buddha said. They got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right, before leaving.

177 And when the night had passed Ambapālī had delicious fresh and cooked foods prepared in her own park. Then she had the Buddha informed of the time, saying, “Sir, it’s time. The meal is ready.”

178 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Ambapālī together with the mendicant Saṅgha, where he sat down on the seat spread out. Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with delicious fresh and cooked foods.

179 When the Buddha had eaten and washed his hands and bowl, Ambapālī took a low seat, sat to one side, and said to the Buddha, “Sir, I present this park to the mendicant Saṅgha headed by the Buddha.”

180 The Buddha accepted the park.

181 Then the Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk, after which he rose from his seat and left.

182 And while staying at Vesālī, too, the Buddha often gave this Dhamma talk to the mendicants:

183 “Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

184 12. Commencing the Rains at Beluva

When the Buddha had stayed in Ambapālī’s Mango Grove as long as he pleased, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to the

little village of Beluva."

185 "Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at the little village of Beluva, and stayed there.

186 There the Buddha addressed the mendicants: "Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī. I'll commence the rainy season residence right here in the little village of Beluva."

187 "Yes, sir," those mendicants replied. They did as the Buddha said, while the Buddha commenced the rainy season residence right there in the little village of Beluva.

188 After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then it occurred to the Buddha, "It would not be appropriate for me to be fully extinguished before informing my supporters and taking leave of the mendicant Saṅgha. Why don't I forcefully suppress this illness, stabilize the life force, and live on?"

189 So that is what he did. Then the Buddha's illness died down.

190 Soon after the Buddha had recovered from that sickness, he left his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, it's fantastic that the Buddha is comfortable and well. Because when the Buddha was sick, my body felt like it was drugged.

190.2 I was disorientated, and the teachings didn't spring to mind. Still, at least I was consoled by the thought that the Buddha won't be fully extinguished without bringing something up regarding the Saṅgha of mendicants."

191 "But what could the mendicant Saṅgha expect from me, Ānanda? I've taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn't have the closed fist of a tutor when it comes to the teachings. If there's anyone who thinks: 'I shall lead the mendicant Saṅgha,' or 'the Saṅgha of mendicants is meant for me,' let them bring something up regarding the Saṅgha. But the Realized One doesn't think like this, so why should he bring something up regarding the Saṅgha?

192 I'm now old, elderly and senior. I'm advanced in years and have reached the final stage of life. I'm currently eighty years old. Just as a decrepit old cart is kept going by a rope, in the same way, the Realized One's body is kept going as if by a rope. Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.

193 So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

193.2 They meditate observing an aspect of feelings … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant lives with themselves as island and refuge, without other refuge; with the teachings as island and refuge, without other refuge.

194 Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine eager to train shall be among the best of the best."

195 The second recitation section.

196 13. An Obvious Hint

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda: "Ānanda, get your sitting cloth. Let's go to the Cāpāla Shrine for the day's meditation."

197 "Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

198 Then the Buddha went up to the Cāpāla Shrine, where he sat down on the seat spread out. Ānanda bowed to the Buddha and sat down to one side.

199 The Buddha said to him: "Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely.

200 Whoever has developed and cultivated the four bases of psychic power —made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

201 But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha: "Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

202 For a second time ... And for a third time, the Buddha said to Ānanda: "Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it.

202.2 The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

203 But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha: "Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

204 Then the Buddha got up and said to Venerable Ānanda, "Go now, Ānanda, at your convenience."

205 "Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

206 14. The Appeal of Māra

And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him:

207 "Sir, may the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha. Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the principle of the teaching. Not until they practice properly, living in line with the teaching. Not until they've learned their denomination, and explain, teach, assert, establish, disclose, analyze, and make it clear.

207.2 Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.'

208 Today you do have such monk disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

209 Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have nun disciples who are competent, educated, self-assured, learned ...'

210 Today you do have such nun disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

211 Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have layman disciples who are competent, educated, self-assured, learned ...'

212 Today you do have such layman disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

213 Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have laywoman disciples who are competent, educated, self-assured, learned ...'

214 Today you do have such laywoman disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

215 Sir, you once made this statement: ‘Wicked One, I will not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.’

216 Today your spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.”

217 When this was said, the Buddha said to Māra, “Relax, Wicked One. The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.”

218 15. Surrendering the Life Force

So at the Cāpāla Shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

219 “Comparing the incomparable <j>with the creation of prolonged life,
the sage surrendered the life force.
Happy inside, serene,
he shattered self-creation like a suit of armor.”

220 16. The Causes of Earthquakes

Then Venerable Ānanda thought, “How incredible, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

221 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "How incredible, sir, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What's the cause, what's the reason for a great earthquake?"

222 "Ānanda, there are these eight causes and reasons for a great earthquake. What eight?

223 This great earth is established on water, the water is established on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth. This is the first cause and reason for a great earthquake.

224 Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They've developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble. This is the second cause and reason for a great earthquake.

225 Furthermore, when the being intent on awakening passes away from the host of joyful gods, he's conceived in his mother's womb, mindful and aware. Then the earth shakes and rocks and trembles. This is the third cause and reason for a great earthquake.

226 Furthermore, when the being intent on awakening comes out of his mother's womb mindful and aware, the earth shakes and rocks and trembles. This is the fourth cause and reason for a great earthquake.

227 Furthermore, when the Realized One awakens to the supreme perfect awakening, the earth shakes and rocks and trembles. This is the fifth cause and reason for a great earthquake.

228 Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles. This is the sixth cause and reason for a great earthquake.

229 Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles. This is the seventh cause and reason for a great earthquake.

230 Furthermore, when the Realized One becomes fully extinguished in the element of extinguishment with no residue, the earth shakes and rocks and trembles. This is the eighth cause and reason for a great earthquake.

231 These are the eight causes and reasons for a great earthquake.

232 17. Eight Assemblies

There are, Ānanda, these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the four great kings. An assembly of the gods of the thirty-three. An assembly of Māras. An assembly of divinities.

233 I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

234 I recall having approached an assembly of hundreds of brahmins … householders … ascetics … the gods of the four great kings … the gods of the thirty-three … Māras … divinities. There too I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk.

234.2 But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

235 These are the eight assemblies.

236 18. Eight Dimensions of Mastery

Ānanda, there are these eight dimensions of mastery. What eight?

237 Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

238 Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

239 Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

240 Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

241 Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They're like a flax flower that's blue, with blue color and blue appearance. Or a cloth from Varanasi that's smoothed on both sides, blue, with blue color and blue appearance. In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

242 Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They're like a champak flower that's yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that's smoothed on both sides, yellow, with yellow color and yellow appearance.

242.2 In the same way, not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

243 Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They're like a scarlet mallow flower that's red, with red color and red appearance. Or a cloth from Varanasi that's smoothed on both sides, red, with red color and red appearance. In the same way, not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

244 Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They're like the morning star that's white, with white color and white appearance. Or a cloth from

Varanasi that's smoothed on both sides, white, with white color and white appearance.

244.2 In the same way, not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

245 These are the eight dimensions of mastery.

246 19. The Eight Liberations

Ānanda, there are these eight liberations. What eight?

247 Having physical form, they see forms. This is the first liberation.

248 Not perceiving form internally, they see forms externally. This is the second liberation.

249 They're focused only on beauty. This is the third liberation.

250 Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

251 Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

252 Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

253 Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

254 Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

255 These are the eight liberations.

257 Ānanda, this one time, when I was first awakened, I was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. Then Māra the wicked approached me, stood to one side, and said: 'Sir, may the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.' When he had spoken, I said to Māra:

258 'Wicked One, I shall not be fully extinguished until I have monk disciples … nun disciples … layman disciples … laywoman disciples who are competent, educated, self-assured, learned.

259 I shall not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.'

260 Today, just now at the Cāpāla Shrine Māra the Wicked approached me once more with the same request, reminding me of my former statement, and saying that those conditions had been fulfilled.

261 When he had spoken, I said to Māra: ‘Relax, Wicked One. The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.’ So today, just now at the Cāpāla Shrine, mindful and aware, I surrendered the life force.”

262 20. The Appeal of Ānanda

When he said this, Venerable Ānanda said to the Buddha, “Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.”

263 “Enough now, Ānanda. Do not beg the Realized One. Now is not the time to beg the Realized One.”

264 For a second time … For a third time, Ānanda said to the Buddha, “Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.”

265 “Ānanda, do you have faith in the Realized One’s awakening?”

266 “Yes, sir.”

267 “So why then do you keep pressing me up to the third time?”

268 “Sir, I have heard and learned this in the presence of the Buddha: ‘Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper life-

span or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.'"

269 "Do you have faith, Ānanda?"

270 "Yes, sir."

271 "Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone. For even though the Realized One dropped such an obvious hint, such a clear sign, you didn't beg me to remain for the proper lifespan, or what's left of it. If you had begged me, I would have turned you down twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

272 Ānanda, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain. There I said to you: 'Ānanda, Rājagaha is lovely, and so is the Vulture's Peak.

272.2 Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it.

272.3 The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign.

272.4 You didn't beg me to remain for the proper lifespan, or what's left of it. If you had begged me, I would have turned you down twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

273 Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree … at Bandit's Cliff … in the Sattapaṇṇi cave on the slopes of Vebhāra … at the Black Rock on the slopes of Isigili … in the Cool Grove, under the Cobra's Hood Grotto … in the Hot Springs Monastery … in the Bamboo Grove, the squirrels' feeding ground … in Jīvaka's Mango Grove … in the Maddakucchi deer park …

274 And in each place I said to you: 'Ānanda, Rājagaha is lovely, and so are all these places. … If he wished, the Realized One could live for the proper lifespan or what's left of it.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the proper lifespan, or what's left of it.

275 Ānanda, this one time I was staying right here near Vesālī, at the Udena Shrine … at the Gotamaka Shrine … at the Seven Maidens Shrine … at the Many Sons Shrine … at the Sārandada Shrine … and just now, today at the Cāpāla Shrine. There I said to you: 'Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it.

275.2 The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign.

275.3 You didn't beg me to remain for the proper lifespan, or what's left of it, saying: 'Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.'

276 If you had begged me, I would have turned you down twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

277 Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? The Realized One has discarded, eliminated, released, given up, relinquished, and surrendered the life force.

277.2 He has categorically stated: 'The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.' It's not possible for the Realized One, for the sake of life, to take back the life force once it has been given up like that.

278 Come, Ānanda, let's go to the Great Wood, the hall with the peaked roof."

279 "Yes, sir," Ānanda replied.

280 So the Buddha went with Ānanda to the hall with the peaked roof, and said to him, “Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

281 “Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him, “Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

283 Then the Buddha went to the assembly hall, where he sat down on the seat spread out and addressed the mendicants:

284 “So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from my direct knowledge? They are: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

285 These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.”

286 Then the Buddha said to the mendicants:

287 "Come now, mendicants, I say to you all: 'Conditions fall apart. Persist with diligence.' The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished."

288 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

289 "I've reached a ripe old age,
and little of my life is left.
Having given it up, I'll depart;
I've made a refuge for myself.

290 Diligent and mindful,
be of good virtues, mendicants!
With well-settled thoughts,
take good care of your minds.

291 Whoever meditates diligently
in this teaching and training,
giving up transmigration through rebirths,
will make an end to suffering."

292 The third recitation section.

293 21. The Elephant Look

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from alms-sround, he turned to gaze back at Vesālī, the way that elephants do. He said to Venerable Ānanda: "Ānanda, this will be the last time the Realized One sees Vesālī. Come, Ānanda, let's go to Wares Village."

294 “Yes, sir,” Ānanda replied.

295 Then the Buddha together with a large Saṅgha of mendicants arrived at Wares Village, and stayed there. There the Buddha addressed the mendicants:

296 “Mendicants, due to not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the leash to existence is ended; now there’ll be no more future lives.”

297 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

298 “Ethics, immersion, and wisdom,
and the supreme freedom:
these things have been understood
by Gotama the renowned.

299 And so the Buddha, having insight,
explained this teaching to the mendicants.
The teacher made an end of suffering,
seeing clearly, he is fully quenched.”

300 And while staying there, too, he often gave this Dhamma talk to the mendicants:

301 "Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

302 22. The Four Great References

When the Buddha had stayed in Wares Village as long as he pleased, he addressed Ānanda, "Come, Ānanda, let's go to Elephant Village." ...

303 "Let's go to Mango Village." ...

304 "Let's go to Black Plum Village." ...

305 "Let's go to Bhoga City."

306 "Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoga City, where he stayed at the Ānanda Shrine.

307 There the Buddha addressed the mendicants: "Mendicants, I will teach you the four great references. Listen and apply your mind well, I will speak."

308 "Yes, sir," they replied. The Buddha said this:

309 "Take a mendicant who says: 'Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor reject that mendicant's statement.

309.2 Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that mendicant.’ And so you should discard it.

309.3 If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that mendicant.’ You should remember it. This is the first great reference.

310 Take another mendicant who says: ‘In such-and-such monastery lives a Saṅgha with seniors and leaders. I’ve heard and learned this in the presence of that Saṅgha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor reject that mendicant’s statement.

310.2 Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that Saṅgha.’ And so you should discard it.

310.3 If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that Saṅgha.’ You should remember it. This is the second great reference.

311 Take another mendicant who says: ‘In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines. I’ve heard and learned this in the presence of those senior mendicants: this is the teaching, this is the training, this is the Teacher’s instruction.’

311.2 You should neither approve nor reject that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has not been correctly memorized by those senior mendicants.’

311.3 And so you should discard it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by those senior mendicants.’ You should remember it. This is the third great reference.

312 Take another mendicant who says: ‘In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law, and the outlines. I’ve heard and learned this in the presence of that senior mendicant: this is the teaching, this is the training, this is the Teacher’s instruction.’

312.2 You should neither approve nor reject that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If

they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has been incorrectly memorized by that senior mendicant.'

312.3 And so you should discard it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Buddha. It has been correctly memorized by that senior mendicant.' You should remember it. This is the fourth great reference.

313 These are the four great references."

314 And while staying at the Ānanda Shrine, too, the Buddha often gave this Dhamma talk to the mendicants:

315 "Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

316 23. On Cunda the Smith

When the Buddha had stayed in Bhoga City as long as he pleased, he addressed Ānanda, "Come, Ānanda, let's go to Pāvā."

317 "Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāvā, where he stayed in Cunda the smith's mango grove.

318 Cunda heard that the Buddha had arrived and was staying in his mango grove. Then he went to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a

Dhamma talk. Then Cunda said to the Buddha, “Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow’s meal from me?” The Buddha consented with silence.

319 Then, knowing that the Buddha had consented, Cunda rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

320 And when the night had passed Cunda had delicious fresh and cooked foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying, “Sir, it’s time. The meal is ready.”

321 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat down on the seat spread out and addressed Cunda, “Cunda, please serve me with the pork on the turn that you’ve prepared. And serve the mendicant Saṅgha with the other foods.”

322 “Yes, sir,” replied Cunda, and did as he was asked.

323 Then the Buddha addressed Cunda, “Cunda, any pork on the turn that’s left over, you should bury it in a pit. I don’t see anyone in this world —with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except the Realized One.”

324 “Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he rose from his seat and left.

326 After the Buddha had eaten Cunda's meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then he addressed Ānanda, "Come, Ānanda, let's go to Kusinārā."

327 "Yes, sir," Ānanda replied.

328 I've heard that after eating
the meal of Cunda the smith,
the attentive one fell severely ill,
with pains, close to death.

329 A severe sickness struck the Teacher
who had eaten the pork on the turn.
While still purging the Buddha said:
"I'll go to the citadel of Kusinārā."

330 24. Bringing a Drink

Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda, "Go on then, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down."

331 "Yes, sir," replied Ānanda, and did as he was asked. The Buddha sat down on the seat spread out.

332 When he was seated he said to Venerable Ānanda, "Go on then, Ānanda, fetch me some water. I am thirsty and will drink."

333 When he said this, Venerable Ānanda said to the Buddha, "Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky. The Kakudhā

River is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful. There the Buddha can drink and cool his limbs."

334 For a second time, the Buddha asked Ānanda for a drink, and for a second time Ānanda suggested going to the Kakudhā River.

335 And for a third time, the Buddha said to Ānanda, "Go on then, Ānanda, fetch me some water. I am thirsty and will drink."

336 "Yes, sir," replied Ānanda. Taking his bowl he went to the river. Now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

337 Then Ānanda thought, "Oh lord, how incredible, how amazing! The Realized One has such psychic power and might! For though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded."

337.2 Gathering a bowl of drinking water he went back to the Buddha, and said to him, "It's incredible, sir, it's amazing! The Realized One has such psychic power and might! Just now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded. Drink the water, Blessed One! Drink the water, Holy One!" So the Buddha drank the water.

338 25. On Pukkusa the Malla

Now at that time Pukkusa the Mallian, a disciple of Aḷāra Kālāma, was traveling along the road from Kusinārā to Pāvā. He saw the Buddha sitting

at the root of a certain tree. He went up to him, bowed, sat down to one side, and said, "It's incredible, sir, it's amazing! Those who have gone forth remain in such peaceful meditations.

339 Once it so happened that Aḷāra Kālāma, while traveling along a road, left the road and sat at the root of a nearby tree for the day's meditation. Then around five hundred carts passed by right beside Aḷāra Kālāma. Then a certain person coming behind those carts went up to Aḷāra Kālāma and said to him: 'Sir, didn't you see the five hundred carts pass by?'

340 'No, respectable sir, I didn't see them.'

341 'But sir, didn't you hear a sound?'

342 'No, respectable sir, I didn't hear a sound.'

343 'But sir, were you asleep?'

344 'No, respectable sir, I wasn't asleep.'

345 'But sir, were you conscious?'

346 'Yes, respectable sir.' 'So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right beside you? Why sir, even your outer robe is covered with dust!'

347 'Yes, respectable sir.'

348 Then that person thought: 'Oh lord, how incredible, how amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as five hundred carts passed by right next to him.' And after declaring his lofty confidence in Aḷāra Kālāma, he left."

349 “What do you think, Pukkusa? Which is harder and more challenging to do while conscious and awake: to neither see nor hear a sound as five hundred carts pass by right next to you? Or to neither see nor hear a sound as the heavens are raining and pouring, lightning’s flashing, and thunder’s cracking?”

350 “What do five hundred carts matter, or six hundred, or seven hundred, or eight hundred, or nine hundred, or a thousand, or even a hundred thousand carts? It’s far harder and more challenging to neither see nor hear a sound as the heavens are raining and pouring, lightning’s flashing, and thunder’s cracking!”

351 “This one time, Pukkusa, I was staying near Ātumā in a threshing-hut. At that time the heavens were raining and pouring, lightning was flashing, and thunder was cracking. And not far from the threshing-hut two farmers who were brothers were killed, as well as four oxen. Then a large crowd came from Ātumā to the place where that happened.

352 Now at that time I came out of the threshing-hut and was walking mindfully in the open near the door of the hut. Then having left that crowd, a certain person approached me, bowed, and stood to one side. I said to them, ‘Why, respectable sir, has this crowd gathered?’

353 ‘Just now, sir, the heavens were raining and pouring, lightning was flashing, and thunder was cracking. And two farmers who were brothers were killed, as well as four oxen. Then this crowd gathered here. But sir, where were you?’

354 ‘I was right here, respectable sir.’

355 ‘But sir, did you see?’

356 ‘No, respectable sir, I didn’t see anything.’

357 ‘But sir, didn’t you hear a sound?’

358 ‘No, respectable sir, I didn’t hear a sound.’

359 ‘But sir, were you asleep?’

360 ‘No, respectable sir, I wasn’t asleep.’

361 ‘But sir, were you conscious?’

362 ‘Yes, respectable sir.’

363 ‘So, sir, while conscious and awake you neither saw nor heard a sound as the heavens were raining and pouring, lightning was flashing, and thunder was cracking?’

364 ‘Yes, respectable sir.’

365 Then that person thought: ‘Oh lord, how incredible, how amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as the heavens were raining and pouring, lightning was flashing, and thunder was cracking.’ And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving.”

366 When he said this, Pukkusa said to him, “Any confidence I had in Aḷāra Kālāma I whisk away as in a strong wind, or glide away as down a swift stream. Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways.

366.2 I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

367 Then Pukkusa addressed a certain man, "Go on then, lad, fetch me a pair of ready to wear garments the color of mountain gold."

368 "Yes, sir," replied that man, and did as he was asked. Then Pukkusa brought the garments to the Buddha, "Sir, please accept this pair of ready to wear garments the color of mountain gold from me out of sympathy."

369 "Well then, Pukkusa, clothe me in one, and Ānanda in the other."

370 "Yes, sir," replied Pukkusa, and did so.

371 Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

372 Then, not long after Pukkusa had left, Ānanda placed the pair of garments the color of mountain gold by the Buddha's body. But when placed by the Buddha's body they seemed to lose their sheen. Then Ānanda said to the Buddha, "It's incredible, sir, it's amazing, how pure and bright is the color of the Realized One's skin. When this pair of ready to wear garments the color of mountain gold is placed by the Buddha's body they seem to lose their sheen."

373 "That's so true, Ānanda, that's so true! There are two times when the color of the Realized One's skin becomes extra pure and bright. What two? The night when a Realized One awakens to the supreme perfect

awakening; and the night he becomes fully extinguished in the element of extinguishment with no residue. These are the are two times when the color of the Realized One's skin becomes extra pure and bright.

374 Today, Ānanda, in the last watch of the night, between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā, shall be the Realized One's full extinguishment. Come, Ānanda, let's go to the Kakudhā River."

375 "Yes, sir," Ānanda replied.

376 A pair of garments the color of mountain gold
was presented by Pukkusa;
when the Teacher was clothed with them,
his snow gold skin glowed bright.

378 Then the Buddha together with a large Saṅgha of mendicants went to the Kakudhā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka, "Go on then, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down."

379 "Yes, sir," replied Cundaka, and did as he was asked. And then the Buddha laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. But Cundaka sat down right there in front of the Buddha.

380 Having gone to Kakudhā Creek,
whose water was transparent, sweet, and clear,
the Teacher, being tired, plunged in,
the Realized One, without compare in the world.

381 And after bathing and drinking the Teacher emerged.
Before the group of mendicants, in the middle, <j>the Buddha,
the Teacher <j>who rolled forth the present dispensation,
the great seer went to the mango grove.

382 He addressed the mendicant named Cundaka:
“Spread out my folded robe so I can lie down.”
The evolved one urged Cunda,
who quickly spread the folded robe.
The Teacher lay down so tired,
while Cunda sat there before him.

383 Then the Buddha said to Venerable Ānanda:

384 “Now it may happen, Ānanda, that someone may give rise to regret in Cunda the smith: ‘It’s your loss, respected Cunda, it’s your misfortune, in that the Realized One was fully quenched after eating his last almsmeal from you.’ You should dispel remorse in Cunda the smith like this: ‘You’re fortunate, respected Cunda, you’re so very fortunate, in that the Realized One was fully quenched after eating his last almsmeal from you. I have heard and learned this in the presence of the Buddha.

385 There are two almsmeal offerings that have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings. What two? The almsmeal after eating which a Realized One awakens to the supreme perfect awakening; and the almsmeal after eating which he becomes fully extinguished in the element of extinguishment with no residue. These two almsmeal offerings have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings.

386 You've accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.' That's how you should dispel remorse in Cunda the smith."

387 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

388 "A giver's merit grows;
enmity doesn't build up when you have self-control.
A skillful person gives up bad things—
with the end of greed, hate, and delusion, <j>they're quenched."

389 The fourth recitation section.

390 26. The Pair of Sal Trees
Then the Buddha said to Ānanda, "Come, Ānanda, let's go to the far shore of the Golden River, and on to the sal forest of the Mallas at Upavattana near Kusinārā."

391 "Yes, sir," Ānanda replied. And that's where they went. Then the Buddha addressed Ānanda, "Go on then, Ānanda, set up a cot for me between the twin sal trees, with my head to the north. I am tired and will lie down."

392 "Yes, sir," replied Ānanda, and did as he was asked. And then the Buddha laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

393 Now at that time the twin sal trees were in full blossom with flowers out of season. They sprinkled and bestrewed the Realized One's body in honor of the Realized One. And the flowers of the heavenly Flame Tree

fell from the sky, and they too sprinkled and bestrewed the Realized One's body in honor of the Realized One.

393.2 And heavenly sandalwood powder fell from the sky, and it too sprinkled and bestrewed the Realized One's body in honor of the Realized One. And heavenly music played in midair in honor of the Realized One. And heavenly choirs sang in midair in honor of the Realized One.

394 Then the Buddha pointed out to Ānanda what was happening, adding: "That's not the full extent of how the Realized One is honored, respected, revered, venerated, and esteemed.

394.2 Any monk or nun or male or female lay follower who practices in line with the teaching, practicing properly, living in line with the teaching —they honor, respect, revere, venerate, and esteem the Realized One with the highest honor. So Ānanda, you should train like this: 'We shall practice in line with the teaching, practicing properly, living in line with the teaching.'"

395 27. The Monk Upavāṇa

Now at that time Venerable Upavāṇa was standing in front of the Buddha fanning him. Then the Buddha made him move, "Move over, mendicant, don't stand in front of me."

396 Ānanda thought, "This Venerable Upavāṇa has been the Buddha's attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: 'Move over, mendicant, don't stand in front of me.' What is the cause, what is the reason for this?"

397 Then Ānanda said to the Buddha, “This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: ‘Move over, mendicant, don’t stand in front of me.’ What is the cause, sir, what is the reason for this?”

398 “Most of the deities from ten solar systems have gathered to see the Realized One. For twelve leagues all around this sal grove there’s no spot, not even a fraction of a hair’s tip, that’s not crowded full of illustrious deities. The deities are complaining: ‘We’ve come such a long way to see the Realized One!

398.2 Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas. This very day, in the last watch of the night, the Realized One will be fully extinguished. And this illustrious mendicant is standing in front of the Buddha blocking the view. We won’t get to see the Realized One in his final hour!’”

399 “But sir, what kind of deities are you thinking of?”

400 “There are, Ānanda, deities—both in space and on the earth—who are aware of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: ‘Too soon the Blessed One will be fully extinguished! Too soon the Holy One will be fully extinguished! Too soon the Eye of the World will vanish!’

402 But the deities who are free of desire endure, mindful and aware, thinking: ‘Conditions are impermanent. How could it possibly be otherwise?’”

403 28. The Four Inspiring Places

"Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One. We got to see the esteemed mendicants, and to pay homage to them. But when the Buddha has passed, we won't get to see the esteemed mendicants or to pay homage to them."

404 "Ānanda, a faithful gentleman should go to see these four inspiring places. What four? Thinking: 'Here the Realized One was born!'—that is an inspiring place. Thinking: 'Here the Realized One became awakened as a supreme fully awakened Buddha!'—that is an inspiring place. Thinking: 'Here the supreme Wheel of Dhamma was rolled forth by the Realized One!'—that is an inspiring place. Thinking: 'Here the Realized One was fully quenched in the element of extinguishment with no residue!'—that is an inspiring place. These are the four inspiring places that a faithful gentleman should go to see.

405 Faithful monks, nuns, laymen, and laywomen will come, and think: 'Here the Realized One was born!' and 'Here the Realized One became awakened as a supreme fully awakened Buddha!' and 'Here the supreme Wheel of Dhamma was rolled forth by the Realized One!' and 'Here the Realized One was fully quenched in the element of extinguishment with no residue!' Anyone who passes away while on pilgrimage to these shrines will, when their body breaks up, after death, be reborn in a good place, a heavenly realm."

406 29. Ānanda's Questions

"Sir, how do we proceed when it comes to ladies?"

407 “Without looking, Ānanda.”

408 “But when looking, how to proceed?”

409 “Without chatting, Ānanda.”

410 “But when chatting, how to proceed?”

411 “Be mindful, Ānanda.”

412 “Sir, how do we proceed when it comes to the Realized One’s corpse?”

413 “Don’t get involved in the rites for venerating the Realized One’s corpse, Ānanda. Please, Ānanda, you must all strive and practice for your heart’s goal! Meditate diligent, keen, and resolute for your heart’s goal! There are astute aristocrats, brahmins, and householders who are devoted to the Realized One. They will perform the rites for venerating the Realized One’s corpse.”

414 “But sir, how to proceed when it comes to the Realized One’s corpse?”

415 “Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

416 “But how do they proceed with a wheel-turning monarch’s corpse?”

417 “They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron casket filled with oil and close it up with another casket. Then, having built a funeral pyre out of all kinds of aromatics, they cremate the corpse.

417.2 They build a monument for the wheel-turning monarch at the crossroads. That's how they proceed with a wheel-turning monarch's corpse. Proceed in the same way with the Realized One's corpse. A monument for the Realized One is to be built at the crossroads.

417.3 When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.

418 30. Individuals Worthy of a Monument

Ānanda, these four are worthy of a monument. What four? A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; a disciple of a Realized One; and a wheel-turning monarch.

419 And for what reason is a Realized One worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Blessed One, perfected and fully awakened!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One is worthy of a monument.

420 And for what reason is an independent Buddha worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that independent Buddha!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that an independent Buddha is worthy of a monument.

421 And for what reason is a Realized One's disciple worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Blessed One's disciple!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One's disciple is worthy of a monument.

422 And for what reason is a wheel-turning monarch worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that just and principled king!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a wheel-turning monarch is worthy of a monument.

423 These four are worthy of a monument."

424 31. Ānanda's Incredible Qualities

Then Venerable Ānanda entered a building, and stood there leaning against the door-jamb and crying, "Oh! I'm still only a trainee with work left to do; and my Teacher is about to be fully extinguished, he who is so kind to me!"

425 Then the Buddha said to the mendicants, "Mendicants, where is Ānanda?"

426 "Sir, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying: 'Oh! I'm still only a trainee with work left to do; and my Teacher is about to be fully extinguished, he who is so kind to me!'"

427 So the Buddha addressed one of the monks, “Please, monk, in my name tell Ānanda that the Teacher summons him.”

428 “Yes, sir,” that monk replied. He went to Ānanda and said to him, “Reverend Ānanda, the Teacher summons you.”

429 “Yes, reverend,” Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

430 “Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One’s body?

430.2 For a long time, Ānanda, you’ve treated the Realized One with deeds of body, speech, and mind that are loving, beneficial, pleasant, undivided, and limitless. You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements.”

431 Then the Buddha said to the mendicants:

432 “Those who were perfected ones, fully awakened Buddhas in the past also had attendants, who at best were like Ānanda is for me. Those who will be perfected ones, fully awakened Buddhas in the future will also have attendants, who at best will be like Ānanda is for me. Ānanda is astute, he is intelligent. He knows the time for monks, nuns, laymen, laywomen, royal ministers, monastics of other religions and their disciples to visit the Realized One.

433 There are these four incredible and amazing things about Ānanda. What four? If an assembly of monks goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. If an assembly of nuns … laymen … or laywomen goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. These are the four incredible and amazing things about Ānanda.

434 There are these four incredible and amazing things about a wheel-turning monarch. What four? If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. If an assembly of brahmins … householders … or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

435 In the same way, there are those four incredible and amazing things about Ānanda."

436 32. Teaching the Discourse on Mahāsudassana

When he said this, Venerable Ānanda said to the Buddha:

437 "Sir, please don't be fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet. There are other great cities such as Campā, Rājagaha, Sāvatthī, Sāketa, Kosambī, and Varanasi. Let the Buddha be fully extinguished there. There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One's corpse."

438 “Don’t say that Ānanda! Don’t say that this is a little hamlet, a jungle hamlet, a branch hamlet.

439 Once upon a time, there was a king named Mahāsudassana who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. His capital was this Kusinārā, which at the time was named Kusāvatī.

439.2 It stretched for twelve leagues from east to west, and seven leagues from north to south. The royal capital of Kusāvatī was successful and prosperous, populous and full of people, with plenty of food. It was just like Aḷakamandā, the royal capital of the gods, which is successful and prosperous, populous and full of spirits, with plenty of food.

439.3 Kusāvatī was never free of ten sounds by day or night, namely: the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry: ‘Eat, drink, be merry!’ as the tenth.

440 Go, Ānanda, into Kusinārā and inform the Mallas: ‘This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will be fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don’t regret it later, thinking: “The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.”’”

441 “Yes, sir,” replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

33. The Mallas Pay Homage

442 Now at that time the Mallas of Kusinārā were sitting together at the town hall on some business. Ānanda went up to them, and announced: "This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will be fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don't regret it later, thinking: 'The Realized One became fully extinguished in our own village district, but we didn't get a chance to see him in his final hour.'"

443 When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, "Too soon the Blessed One will be fully extinguished! Too soon the Holy One will be fully extinguished! Too soon the Eye of the World will vanish!"

444 Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavattana and approached Ānanda.

445 Then Ānanda thought, "If I have the Mallas pay homage to the Buddha one by one, they won't be finished before first light. I'd better separate them family by family and then have them pay homage, saying: 'Sir, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head to your feet.'" And so that's what he did. So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

34. On Subhadda the Wanderer

446 Now at that time a wanderer named Subhadda was residing near Kusinārā. He heard that on that very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama. He thought: "I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: 'Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.' And this very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty."

447 Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him, "Worthy Ānanda, I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: 'Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.' And this very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty. Worthy Ānanda, please let me see the ascetic Gotama."

448 When he had spoken, Ānanda said, "Enough, Reverend Subhadda, do not trouble the Realized One. He is tired."

449 For a second time … For a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

450 The Buddha heard that discussion between Ānanda and Subhadda. He said to Ānanda, “Enough, Ānanda, don’t obstruct Subhadda; let him see the Realized One. For whatever he asks me, he will only be looking to understand, not to trouble me. And he will quickly understand any answer I give to his question.”

451 So Ānanda said to the wanderer Subhadda, “Go, Reverend Subhadda, the Buddha is making time for you.”

452 Then the wanderer Subhadda went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

453 “Worthy Gotama, there are those ascetics and brahmins who lead an order and a community, and tutor a community. They’re well-known and famous religious founders, deemed holy by many people. Namely: Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan. According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

454 “Enough, Subhadda, let that be. I shall teach you the Dhamma. Listen and apply your mind well, I will speak.”

455 “Yes, sir,” Subhadda replied. The Buddha said this:

456 “Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no ascetic found, no second ascetic, no third ascetic, and no fourth ascetic. In whatever teaching and training the noble eightfold path is found, there is an ascetic found, a second ascetic, a third

ascetic, and a fourth ascetic. In this teaching and training the noble eightfold path is found. Only here is there an ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.

457 Were these mendicants to practice well, the world would not be empty of perfected ones.

458 I was twenty-nine years of age, Subhadda,
when I went forth to discover what is skillful.
It's been over fifty years
since I went forth.
Teacher of the references <j>for the systematic teaching:
outside of here there is no ascetic,

459 no second ascetic, no third ascetic, and no fourth ascetic. Other sects are empty of ascetics. Were these mendicants to practice well, the world would not be empty of perfected ones."

460 When he had spoken, Subhadda said to the Buddha, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

461 "Subhadda, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if

the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter."

462 "Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood."

463 Then the Buddha said to Ānanda, "Well then, Ānanda, give Subhadda the going forth."

464 "Yes, sir," Ānanda replied.

465 Then Subhadda said to Ānanda, "You're so fortunate, Reverand Ānanda, so very fortunate, to be anointed here in the Teacher's presence as his pupil!" And the wanderer Subhadda received the going forth, the ordination in the Buddha's presence.

465.2 Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

466 He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." And Venerable Subhadda became one of the perfected. He was the last personal disciple of the Buddha.

467 The fifth recitation section.

468 35. The Buddha's Last Words

Then the Buddha addressed Venerable Ānanda:

469 "Now, Ānanda, some of you might think: 'The teacher's dispensation has passed. Now we have no Teacher.' But you should not see it like this. The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

470 After my passing, mendicants ought not address each other as 'reverend', as they do today. A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying 'reverend'. A more junior mendicant ought to address a more senior mendicant using 'sir' or 'venerable'.

471 If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

472 After my passing, give the divine punishment to the mendicant Channa."

473 "But sir, what is the divine punishment?"

474 "Channa may say what he likes, but the mendicants should not correct, advise, or instruct him."

475 Then the Buddha said to the mendicants, "Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don't regret it later, thinking: 'We were in the Teacher's presence and we weren't able to ask the Buddha a question.'"

476 When this was said, the mendicants kept silent.

477 For a second time … For a third time the Buddha addressed the mendicants: “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

478 For a third time, the mendicants kept silent. Then the Buddha said to the mendicants,

479 “Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.”

480 When this was said, the mendicants kept silent.

481 Then Venerable Ānanda said to the Buddha, “It’s incredible, sir, it’s amazing! I am quite confident that there is not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

482 “Ānanda, you speak out of faith. But the Realized One knows that there is not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

483 Then the Buddha said to the mendicants: “Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’”

484 These were the Realized One’s last words.

36. Fully Quenched

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Then Venerable Ānanda said to Venerable Anuruddha, "Honorable Anuruddha, has the Buddha become fully quenched?"

"No, Reverend Ānanda. He has entered the cessation of perception and feeling."

Then the Buddha emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption.

Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

When the Buddha was fully quenched, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. When the Buddha was fully quenched, the divinity Sahampati spoke this verse:

490 “All creatures in this world
must lay down this bag of bones.
For even a Teacher such as this,
unrivaled in the world,
the Realized One, attained to power,
the Buddha was fully quenched.”

491 When the Buddha was fully quenched, Sakka, lord of gods, spoke this verse:

492 “Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their settling is blissful.”

493 When the Buddha was fully quenched, Venerable Anuruddha spoke this verse:

494 “There was no more breathing
for the unaffected one of steady heart.
Imperturbable, committed to peace,
the sage has done his time.

495 He put up with painful feelings
without flinching.
The liberation of his heart
was like the extinguishing of a lamp.”

496 When the Buddha was fully quenched, Venerable Ānanda spoke this verse:

497 “Then there was terror!
Then they had goosebumps!
When the Buddha, endowed with all fine qualities,
became fully quenched.”

498 When the Buddha was fully quenched, some of the mendicants there who were not free of desire, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: “Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!” But the mendicants who were free of desire endured, mindful and aware, thinking, “Conditions are impermanent. How could it possibly be otherwise?”

499 Then Anuruddha addressed the mendicants: “Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? The deities are complaining.”

500 “But sir, what kind of deities are you thinking of?”

501 “There are, Ānanda, deities—both in space and on the earth—who are aware of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: ‘Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!’ But the deities who are free of desire endure, mindful and aware, thinking: ‘Conditions are impermanent. How could it possibly be otherwise?’”

502 Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

503 Then Anuruddha said to Ānanda, “Go, Ānanda, into Kusinārā and inform the Mallas: ‘Vāseṭṭhas, the Buddha has become fully quenched. Please come at your convenience.’”

504 “Yes, sir,” replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

505 Now at that time the Mallas of Kusinārā were sitting together at the town hall still on the same business. Ānanda went up to them, and announced, “Vāseṭṭhas, the Buddha has become fully quenched. Please come at your convenience.”

506 When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!”

507 37. The Rites of Venerating the Buddha’s Corpse
Then the Mallas ordered their men, “So then, lads, collect fragrances and garlands, and all the musical instruments in Kusinārā.”

508 Then—taking those fragrances and garlands, all the musical instruments, and five hundred pairs of garments—they went to the Mallian sal grove at Upavattana and approached the Buddha’s corpse. They spent the

day honoring, respecting, revering, and venerating the Buddha's corpse with dance and song and music and garlands and fragrances, and making awnings and setting up pavilions.

509 Then they thought, "It's too late to cremate the Buddha's corpse today. Let's do it tomorrow." But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

510 Then on the seventh day they thought, "Honoring, respecting, revering, and venerating the Buddha's corpse with dance and song and music and garlands and fragrances, let us carry it to the south of the town, and cremate it there outside the town."

511 Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, "We shall lift the Buddha's corpse." But they were unable to do so.

512 The Mallas said to Anuruddha, "What is the cause, Honorable Anuruddha, what is the reason why these eight Mallian chiefs are unable to lift the Buddha's corpse?"

513 "Vāseṭṭhas, you have one plan, but the deities have a different one."

514 "But sir, what is the deities' plan?"

515 "You plan to carry the Buddha's corpse to the south of the town while venerating it with dance and song and music and garlands and fragrances, and cremate it there outside the town. The deities plan to carry the Buddha's corpse to the north of the town while venerating it with heavenly dance and song and music and garlands and fragrances.

515.2 Then they plan to enter the town by the northern gate, carry it through the center of the town, leave by the eastern gate, and cremate it there at the Mallian shrine named Coronation."

516 "Sir, let it be as the deities plan."

517 Now at that time the whole of Kusinārā was covered knee-deep with the flowers of the Flame Tree, without gaps even on the filth and rubbish heaps. Then the deities and the Mallas of Kusinārā carried the Buddha's corpse to the north of the town while venerating it with heavenly and human dance and song and music and garlands and fragrances.

517.2 Then they entered the town by the northern gate, carried it through the center of the town, left by the eastern gate, and deposited the corpse there at the Mallian shrine named Coronation.

518 Then the Mallas said to Ānanda, "Honorable Ānanda, how do we proceed when it comes to the Realized One's corpse?"

519 "Proceed in the same way as they do for the corpse of a wheel-turning monarch."

520 "But how do they proceed with a wheel-turning monarch's corpse?"

521 "They wrap a wheel-turning monarch's corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron casket filled with oil and close it up with another casket. Then, having built a funeral pyre out of all kinds of aromatics, they cremate the corpse.

521.2 They build a monument for the wheel-turning monarch at the crossroads. That's how they proceed with a wheel-turning monarch's corpse. Proceed in the same way with the Realized One's corpse. A monument for the Realized One is to be built at the crossroads.

521.3 When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness."

522 Then the Mallas ordered their men, "So then, lads, collect uncarded cotton."

523 So the Mallas wrapped the Buddha's corpse, and placed it in an iron casket filled with oil. Then, having built a funeral pyre out of all kinds of aromatics, they lifted the corpse on to the pyre.

524 38. Mahākassapa's Arrival

Now at that time Venerable Mahākassapa was traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of five hundred mendicants. Then he left the road and sat at the root of a tree.

525 Now at that time a certain Ājīvaka ascetic had picked up a Flame Tree flower in Kusinārā and was traveling along the road to Pāvā. Mahākassapa saw him coming off in the distance and said to him, "Reverend, might you know about our Teacher?"

526 "Yes, reverend. Seven days ago the ascetic Gotama was fully quenched. From there I picked up this Flame Tree flower." Some of the mendicants there who were not free of desire, with arms raised, falling down like their

feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!”

526.2 But the mendicants who were free of desire endured, mindful and aware, thinking, “Conditions are impermanent. How could it possibly be otherwise?”

527 Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly. He said to those mendicants, “Enough, reverends, do not grieve or lament. We’re well rid of that Great Ascetic. And we are harried: ‘This is allowable for you; this is not allowable for you.’ Well, now we shall do what we want and not do what we don’t want.”

528 Then Venerable Mahākassapa addressed the mendicants, “Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One’s body?”

529 Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall light the Buddha’s funeral pyre.” But they were unable to do so.

530 The Mallas said to Anuruddha, “What is the cause, Venerable Anuruddha, what is the reason why these four Mallian chiefs are unable to light the Buddha’s funeral pyre?”

531 “Vāseṭṭhas, the deities have a different plan.”

532 “But sir, what is the deities’ plan?”

533 “The deities’ plan is this: Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of five hundred mendicants. The Buddha’s funeral pyre shall not burn until he bows with his head to the Buddha’s feet.”

534 “Sir, let it be as the deities plan.”

535 Then Venerable Mahākassapa arrived at the Mallian shrine named Coronation at Kusinārā and approached the Buddha’s funeral pyre. Arranging his robe over one shoulder and raising his joined palms, he respectfully circled the Buddha three times, keeping him on his right, and bowed with his head to the Buddha’s feet. And the five hundred mendicants did likewise. And when Mahākassapa and the five hundred mendicants bowed the Buddha’s funeral pyre burst into flames all by itself.

536 And when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. It’s like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid.

536.2 Only the relics remained. And of those five hundred pairs of garments only two were not burnt: the innermost and the outermost. But when the Buddha’s corpse was consumed the funeral pyre was extinguished by a stream of water that appeared in the sky, by water dripping from the sal trees, and by the Mallas’ fragrant water.

537 Then the Mallas made a cage of spears for the Buddha's relics in the town hall and surrounded it with a buttress of bows. For seven days they honored, respected, revered, and venerated them with dance and song and music and garlands and fragrances.

538 39. Distributing the Relics

King Ajātasattu of Magadha, son of the princess of Videha, heard that the Buddha had become fully quenched at Kusinārā. He sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat and so am I. I too deserve a share of the Buddha's relics. I will build a monument for them and conduct a memorial service."

539 The Licchavis of Vesālī also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

540 The Sakyans of Kapilavatthu also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was our foremost relative. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

541 The Bulis of Allakappa also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

542 The Koliyans of Rāmagāma also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

543 The brahmin of Veṭhadīpa also heard that the Buddha had become fully quenched at Kusinārā. He sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and I am a brahmin. I too deserve a share of the Buddha’s relics. I will build a monument for them and conduct a memorial service.”

544 The Mallas of Pāvā also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

545 When they had spoken, the Mallas of Kusinārā said to those various groups: “The Buddha was fully quenched in our village district. We will not give away a share of his relics.”

546 Then Doṇa the brahmin said to those various groups:

547 “Hear, worthy sirs, a single word from me.
Our Buddha’s teaching was acceptance.
It would not be good to fight over
a share of the supreme individual’s relics.

548 Let us make eight portions, worthy sirs,
rejoicing in unity and harmony.
Let there be monuments far and wide,
so many folk may gain faith in the Clear-eyed One!”

549 “Well then, brahmin, you yourself should fairly divide the Buddha’s relics in eight portions.”

550 “Yes, worthy sirs,” replied Doṇa to those various groups. He divided the relics as asked and said to them, “Worthy sirs, please give me the urn, and I shall build a monument for it and conduct a memorial service.” So they gave Doṇa the urn.

551 The Moriyas of Pippalivana heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

552 “There is no portion of the Buddha’s relics left, they have already been portioned out. Here, take the embers.” So they took the embers.

553 40. Venerating the Relics

Then King Ajātasattu of Magadha, the Licchavis of Vesālī, the Sakyans of Kapilavatthu, the Bulis of Allakappa, the Koliyans of Rāmagāma, the brahmin of Veṭhadīpa, the Mallas of Pāvā, the Mallas of Kusinārā, the brahmin Doṇa, and the Moriyas of Pippalivana built monuments for them and conducted memorial services. Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers. That is how it was in the old days.

554 There were eight shares <j>of the Clear-eyed One's relics.
Seven were worshiped in the Black Plum Tree Land.
But one share of the most excellent of men
was worshiped in Rāmagāma by a dragon king.

555 One tooth is venerated <j>by the gods of the Third Heaven,
and one is worshiped in the city of Gandhāra;
another one in the realm of the Kaliṅga King,
and one is worshiped by a dragon king.

556 Through their glory this rich earth
is adorned with the best of offerings.
Thus the Clear-eyed One's corpse
is well honored by the honorable.

557 It's venerated by lords of gods, dragons, and fairies;
and likewise venerated by the finest lords of men.
Honor it with cupped palms when you get the chance,
for a Buddha is rare even in a hundred eons.

558 Altogether forty even teeth,
and the body hair and head hair,
were carried off individually by gods
across the universe.

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17 — KING MAHĀSUDASSANA

✦

1 So I have heard. At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his full extinguishment.

2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, please don't be fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet. There are other great cities such as Campā, Rājagaha, Sāvatthī, Sāketa, Kosambī, and Varanasi. Let the Buddha be fully extinguished there. There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One's corpse."

3 "Don't say that, Ānanda! Don't say that this is a little hamlet, a jungle hamlet, a branch hamlet.

4 1. The Capital City of Kusāvatī

Once upon a time, there was a king named Mahāsudassana whose dominion extended to all four sides, and who achieved stability in the country. His capital was this Kusinārā, which at the time was named Kusāvatī. It stretched for twelve leagues from east to west, and seven leagues from north to south. The royal capital of Kusāvatī was successful and prosperous, populous and full of people, with plenty of food. It was just like Aḷakamandā, the royal capital of the gods, which is successful and prosperous, populous and full of spirits, with plenty of food.

5 Kusāvatī was never free of ten sounds by day or night, namely: the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry, 'Eat, drink, be merry!' as the tenth.

6 Kusāvatī was encircled by seven ramparts: one made of gold, one made of silver, one made of beryl, one made of crystal, one made of ruby, one made of emerald, and one made of all precious things.

7 It had four gates, made of gold, silver, beryl, and crystal. At each gate there were seven pillars, three fathoms deep and four fathoms high, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

8 It was surrounded by seven rows of palm trees, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things. The golden palms had trunks of gold, and leaves and fruits of silver. The silver palms had trunks of silver, and leaves and fruits of gold. The beryl palms had trunks of beryl, and leaves and fruits of crystal.

8.2 The crystal palms had trunks of crystal, and leaves and fruits of beryl. The ruby palms had trunks of ruby, and leaves and fruits of emerald. The emerald palms had trunks of emerald, and leaves and fruits of ruby. The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things.

8.3 When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. And any addicts, carousers, or drunkards in Kusāvatī at that time were entertained by that sound.

9 2.1. The Wheel-Treasure

King Mahāsudassana possessed seven treasures and four blessings. What seven?

10 On a fifteenth day sabbath, King Mahāsudassana had bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thought, ‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?’

11 Then King Mahāsudassana, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying: ‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’

12 Then the wheel-treasure rolled toward the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

13 And any opposing rulers of the eastern quarter came to him and said, ‘Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.’

14 The king said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter became his vassals.

15 Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled toward the south. …

16 Having plunged into the southern ocean and emerged again, it rolled toward the west. …

17 Having plunged into the western ocean and emerged again, it rolled toward the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

18 And any opposing rulers of the northern quarter came to him and said, ‘Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.’

19 The king said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the northern quarter became his vassals.

20 And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound. Such is the wheel-treasure that appeared to King Mahāsudassana.

21 2.2. The Elephant-Treasure

Next, the elephant-treasure appeared to King Mahāsudassana. It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath. Seeing him, the king was im-

pressed, ‘This would truly be a fine elephant vehicle, if he would submit to taming.’ Then the elephant-treasure submitted to taming, as if he was a fine thoroughbred elephant that had been tamed for a long time.

22 Once it so happened that King Mahāsudassana, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the elephant-treasure that appeared to King Mahāsudassana.

23 2.3. The Horse-Treasure

Next, the horse-treasure appeared to King Mahāsudassana. It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud. Seeing him, the king was impressed, ‘This would truly be a fine horse vehicle, if he would submit to taming.’ Then the horse-treasure submitted to taming, as if he was a fine thoroughbred horse that had been tamed for a long time.

24 Once it so happened that King Mahāsudassana, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the horse-treasure that appeared to King Mahāsudassana.

25 2.4. The Jewel-Treasure

Next, the jewel-treasure appeared to King Mahāsudassana. It was a beryl gem that was naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And the radiance of that jewel spread all-round for a league.

[26] Once it so happened that King Mahāsudassana, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night. Then the villagers around them set off to work, thinking that it was day. Such is the jewel-treasure that appeared to King Mahāsudassana.

[27] 2.5. The Woman-Treasure

Next, the woman-treasure appeared to King Mahāsudassana. She was attractive, good-looking, lovely, of surpassing beauty. She was neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdid human beauty without reaching heavenly beauty. And her touch was like a tuft of cotton-wool or kapok. When it was cool her limbs were warm, and when it was warm her limbs were cool. The fragrance of sandal floated from her body, and lotus from her mouth. She got up before the king and went to bed after him, and was obliging, behaving nicely and speaking politely. The woman-treasure did not betray the wheel-turning monarch even in thought, still less in deed. Such is the woman-treasure that appeared to King Mahāsudassana.

[28] 2.6. The Householder-Treasure

Next, the householder-treasure appeared to King Mahāsudassana. The power of clairvoyance manifested in him as a result of past deeds, by which he sees treasure troves, both owned and ownerless.

[29] He approached the king and said, ‘Relax, Your Majesty. I will take care of the treasury.’

30 Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges River. Then he said to the householder-treasure, ‘Householder, I need gold, both coined and uncoined.’

31 ‘Well then, Great King, draw the boat up to one shore.’

32 ‘It’s right here, householder, that I need gold, both coined and uncoined.’

33 Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold, both coined and uncoined, and said to the king, ‘Is this sufficient, Great King? Has enough been done, Great King, enough offered?’

34 The king said, ‘That is sufficient, householder. Enough has been done, enough offered.’

35 Such is the householder-treasure that appeared to King Mahāsudassana.

36 2.7. The Commander-Treasure

Next, the commander-treasure appeared to King Mahāsudassana. He is astute, competent, intelligent, and capable regarding who should be ushered in to the king’s presence, who should be ushered out, and who should be kept by his side.

37 He approached the king and said, ‘Relax, Your Majesty. I shall issue instructions.’

38 Such is the commander-treasure that appeared to King Mahāsudassana.

39 These are the seven treasures possessed by King Mahāsudassana.

40 3. The Four Blessings

King Mahāsudassana possessed four blessings. And what are the four blessings?

41 He was attractive, good-looking, lovely, of surpassing beauty, more so than other humans. This is the first blessing.

42 Furthermore, he was long-lived, more so than other humans. This is the second blessing.

43 Furthermore, he was rarely ill or unwell, and his stomach digested well, being neither too hot nor too cold, more so than other humans. This is the third blessing.

44 Furthermore, he was as dear and beloved to the brahmins and householders as a father is to his children. And the brahmins and householders were as dear to the king as children are to their father.

45 Once it so happened that King Mahāsudassana went with his army of four divisions to visit a park. Then the brahmins and householders went up to him and said, ‘Slow down, Your Majesty, so we may see you longer!’ And the king addressed his charioteer, ‘Drive slowly, charioteer, so I can see the brahmins and householders longer!’ This is the fourth blessing.

46 These are the four blessings possessed by King Mahāsudassana.

47 4. Lotus Ponds in the Palace of Principle

Then King Mahāsudassana thought, ‘Why don’t I have lotus ponds built between the palms, at intervals of a hundred bow lengths?’

48 So that’s what he did. The lotus ponds were lined with tiles of four colors, made of gold, silver, beryl, and crystal.

49 And four flights of stairs of four colors descended into each lotus pond, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal.

49.2 The crystal stairs had posts of crystal, and banisters and finials of beryl. Those lotus ponds were surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

50 Then King Mahāsudassana thought, 'Why don't I plant flowers in the lotus ponds such as blue water lilies, and lotuses of pink, yellow, and white, blooming all year round, and accessible to the public?' So that's what he did.

51 Then King Mahāsudassana thought, 'Why don't I appoint bath attendants to help bathe the people who come to bathe in the lotus ponds?' So that's what he did.

52 Then King Mahāsudassana thought, 'Why don't I set up charities on the banks of the lotus ponds, so that those in need of food, drink, clothes, vehicles, beds, women, coined gold, or uncoined gold can get what they need?' So that's what he did.

53 Then the brahmins and householders came to the king bringing abundant wealth and said, 'Your Majesty, this abundant wealth is specially for you alone; may Your Majesty accept it!'

54 ‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’

55 When the king turned them down, they withdrew to one side to think up a plan, ‘It wouldn’t be proper for us to take this abundant wealth back to our own homes. Why don’t we build a home for King Mahāsudassana?’

56 They went up to the king and said, ‘We shall have a home built for you, Your Majesty!’ King Mahāsudassana consented with silence.

57 And then Sakka, lord of gods, knowing the king’s train of thought, addressed the godling Vissakamma, ‘Come, dear Vissakamma, build a palace named Principle as a home for King Mahāsudassana.’

58 ‘Yes, lord,’ replied Vissakamma. Then, as easily as a strong person would extend or contract their arm, he vanished from the gods of the thirty-three and appeared in front of King Mahāsudassana.

59 Vissakamma said to the king, ‘I shall build a palace named Principle as a home for you, Your Majesty.’ King Mahāsudassana consented with silence.

60 And so that’s what Vissakamma did.

61 The Palace of Principle stretched for a league from east to west, and half a league from north to south. It was lined with tiles of four colors, three fathoms high, made of gold, silver, beryl, and crystal.

62 It had 84,000 pillars of four colors, made of gold, silver, beryl, and crystal. It was covered with panels of four colors, made of gold, silver, beryl, and crystal.

63 It had twenty-four staircases of four colors, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal. The crystal stairs had posts of crystal, and banisters and finials of beryl.

64 It had 84,000 chambers of four colors, made of gold, silver, beryl, and crystal. In each chamber a couch was spread: in the golden chamber a couch of silver; in the silver chamber a couch of gold; in the beryl chamber a couch of ivory; in the crystal chamber a couch of hardwood.

64.2 At the door of the golden chamber stood a palm tree of silver, with trunk of silver, and leaves and fruits of gold. At the door of the silver chamber stood a palm tree of gold, with trunk of gold, and leaves and fruits of silver. At the door of the beryl chamber stood a palm tree of crystal, with trunk of crystal, and leaves and fruits of beryl.

64.3 At the door of the crystal chamber stood a palm tree of beryl, with trunk of beryl, and leaves and fruits of crystal.

65 Then King Mahāsudassana thought, ‘Why don’t I build a grove of golden palm trees at the door to the Chamber of the Grand Tower, where I can sit for the day?’ So that’s what he did.

66 The Palace of Principle was surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

67 The Palace of Principle was surrounded by two nets of bells, made of gold and silver. The golden net had bells of silver, and the silver net had bells of gold. When those nets of bells were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm.

67.2 And any addicts, carousers, or drunkards in Kusāvatī at that time were entertained by that sound. When it was finished, the palace was hard to look at, dazzling to the eyes. It was like how in the last month of the rainy season, in autumn, when the heavens are sunny and cloudless, as the sun is rising to the firmament, it is hard to look at, dazzling to the eyes.

68 Then King Mahāsudassana thought, 'Why don't I build a lotus pond named Principle in front of the palace?' So that's what he did. The Lotus Pond of Principle stretched for a league from east to west, and half a league from north to south. It was lined with tiles of four colors, made of gold, silver, beryl, and crystal.

69 It had twenty-four staircases of four colors, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal. The crystal stairs had posts of crystal, and banisters and finials of beryl.

70 It was surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

71 It was surrounded by seven rows of palm trees, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things. The golden palms had trunks of gold, and leaves and fruits of silver. The silver palms had trunks of silver, and leaves and fruits of gold. The beryl palms had trunks of beryl, and leaves and fruits of crystal.

71.2 The crystal palms had trunks of crystal, and leaves and fruits of beryl. The ruby palms had trunks of ruby, and leaves and fruits of emerald. The emerald palms had trunks of emerald, and leaves and fruits of ruby. The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things.

71.3 When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. And any addicts, carousers, or drunkards in Kusāvatī at that time were entertained by that sound.

72 When the palace and its lotus pond were finished, King Mahāsudassana served those who were deemed true ascetics and brahmins with all they desired. Then he ascended the Palace of Principle.

73 The first recitation section.

74 5. Attaining Absorption

Then King Mahāsudassana thought, ‘Of what deed of mine is this the fruit and result, that I am now so mighty and powerful?’

75 Then King Mahāsudassana thought, ‘It is the fruit and result of three kinds of deeds: giving, self-control, and restraint.’

76 Then he went to the Chamber of the Grand Tower, stood at the door, and expressed this heartfelt sentiment: ‘Stop here, sensual, malicious, and cruel thoughts— no further!’

77 Then he entered the Chamber of the Grand Tower and sat on the golden couch. Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

77.2 As the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

77.3 And with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

77.4 With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

78 Then King Mahāsudassana left the Chamber of the Grand Tower and entered the golden chamber, where he sat on the golden couch. He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth.

78.2 In the same way he spread a heart full of love above, below, across, everywhere, all around, to everyone in the world—abundant, expansive, limitless, free of enmity and ill will. He meditated spreading a heart full of compassion … He meditated spreading a heart full of rejoicing …

78.3 He meditated spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

79 6. Of All Cities

King Mahāsudassana had 84,000 cities, with the royal capital of Kusāvatī the foremost. He had 84,000 palaces, with the Palace of Principle the foremost. He had 84,000 chambers, with the Chamber of the Grand Tower the foremost. He had 84,000 couches made of gold, silver, ivory, and hardwood. They were spread with woollen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. He had 84,000 bull elephants with gold adornments and banners, covered with snow gold netting, with the royal bull elephant named Sabbath foremost. He had 84,000 horses with gold adornments and banners, covered with snow gold netting, with the royal steed named Thundercloud foremost. He had 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with snow gold netting, with the chariot named Triumph foremost. He had 84,000 jewels, with the jewel-treasure foremost. He had 84,000 women, with Queen Subhaddā foremost. He had 84,000 householders, with the householder-treasure

foremost. He had 84,000 aristocrat vassals, with the commander-treasure foremost. He had 84,000 milk-cows with silken halter and bronze pails. He had 8,400,000,000 cloths of delicate linen, cotton, silk, and wool. He had 84,000 servings of food, which were presented to him as offerings at daybreak and dusk.

80 Now at that time his 84,000 royal elephants came to attend on him at daybreak and dusk. Then King Mahāsudassana thought, 'What if instead half of the elephants took turns to attend on me at the end of each century?' He instructed the commander-treasure to do this, and so it was done.

81 7. The Visit of Queen Subhaddā

Then, after many years, many hundred years, many thousand years had passed, Queen Subhaddā thought, 'It is long since I have seen the king. Why don't I go to see him?'

82 So the queen addressed the ladies of the harem, 'Come, bathe your heads and dress in yellow. It is long since we saw the king, and we shall go to see him.'

83 'Yes, ma'am,' replied the ladies of the harem. They did as she asked and returned to the queen.

84 Then the queen addressed the commander-treasure, 'Dear commander-treasure, please ready the army of four divisions. It is long since we saw the king, and we shall go to see him.'

85 'Yes, my queen,' he replied, and did as he was asked. He informed the queen, 'My queen, the army of four divisions is ready, please go at your convenience.'

86 Then Queen Subhaddā together with the ladies of the harem went with the army to the Palace of Principle. She ascended the palace and went to the Chamber of the Grand Tower, where she stood leaning against a door-post.

87 Hearing them, the king thought, 'What's that, it sounds like a big crowd!' Coming out of the chamber he saw Queen Subhaddā leaning against a door-post and said to her, 'Please stay there, my queen, don't enter in here.'

88 Then he addressed a certain man, 'Come, my man, bring the golden couch from the Chamber of the Grand Tower and set it up in the golden palm grove.'

89 'Yes, Your Majesty,' that man replied, and did as he was asked. The king laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

90 Then Queen Subhaddā thought, 'The king's faculties are so very clear, and the complexion of his skin is pure and bright. Let him not pass away!' She said to him, 'Your Majesty, you have 84,000 cities, with the royal capital of Kusāvatī foremost. Arouse desire for these! Take an interest in life!'

91 And she likewise urged the king to live on by taking an interest in all his possessions as described above.

92 When the queen had spoken, the king said to her, 'For a long time, my queen, you have spoken to me with words that are welcome, desirable, agreeable, and pleasant. And yet in my final hour, your words are unwelcome, undesirable, disagreeable, and unpleasant!'

93 ‘So how then, Your Majesty, am I to speak to you?’

94 ‘Like this, my queen: “Your Majesty, we must be parted and separated from all we hold dear and beloved. Don’t pass away with concerns. Such concern is suffering, and it’s criticized. Your Majesty, you have 84,000 cities, with the royal capital of Kusāvatī foremost. Give up desire for these! Take no interest in life!”’ And so on for all the king’s possessions.

95 When the king had spoken, Queen Subhaddā cried and burst out in tears. Wiping away her tears, the queen said to the king: ‘Your Majesty, we must be parted and separated from all we hold dear and beloved. Don’t pass away with concerns. Such concern is suffering, and it’s criticized. Your Majesty, you have 84,000 cities, with the royal capital of Kusāvatī foremost. Give up desire for these! Take no interest in life!’ And she continued, listing all the king’s possessions.

96 8. Rebirth in the Realm of Divinity

Not long after that, King Mahāsudassana passed away. And the feeling he had close to death was like a householder or their child falling asleep after eating a satisfying meal.

97 When he passed away King Mahāsudassana was reborn in a good place, a realm of divinity. Ānanda, King Mahāsudassana played children’s games for 84,000 years. He ruled as viceroy for 84,000 years. He ruled as king for 84,000 years. He led the spiritual life as a layman in the Palace of Principle for 84,000 years. And having developed the four divine meditations, when his body broke up, after death, he was reborn in a good place, a realm of divinity.

98 Now, Ānanda, you might think: ‘Surely King Mahāsudassana must have been someone else at that time?’ But you should not see it like that. I myself was King Mahāsudassana at that time.

99 Mine were the 84,000 cities, with the royal capital of Kusāvatī foremost. And mine were all the other possessions.

100 Of those 84,000 cities, I only stayed in one, the capital Kusāvatī. Of those 84,000 palaces, I only dwelt in one, the Palace of Principle. Of those 84,000 chambers, I only dwelt in the Chamber of the Grand Tower. Of those 84,000 couches, I only used one, made of gold or silver or ivory or heartwood.

100.2 Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath. Of those 84,000 horses, I only rode one, the royal horse named Thundercloud. Of those 84,000 chariots, I only rode one, the chariot named Triumph. Of those 84,000 women, I was only served by one, an aristocrat maiden or a coquette.

100.3 Of those 8,400,000,000 cloths, I only wore one pair, made of delicate linen, cotton, silk, or wool. Of those 84,000 servings of food, I only had one, eating at most a cup of rice with suitable sauce.

101 See, Ānanda! All those conditioned phenomena have passed, ceased, and perished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

102 Six times, Ānanda, I recall having laid down my body at this place. And the seventh time was as a wheel-turning monarch, a just and principled king, at which time my dominion extended to all four sides, I achieved sta-

bility in the country, and I possessed the seven treasures. But Ānanda, I do not see any place in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans where the Realized One would lay down his body for the eighth time."

103 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

104 "Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their settling is such bliss."

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18 — WITH JANAVASABHA

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1 1. Declaring the Rebirths of People From Ñātika and Elsewhere
So I have heard. At one time the Buddha was staying at Ñātika in the brick house.

2 Now at that time the Buddha was explaining the rebirths of devotees all over the nations; the Kāsis and Kosalans, Vajjis and Mallas, Cetīs and Vacchas, Kurus and Pañcālas, Macchas and Sūrasenas:

3 "This one was reborn here, while that one was reborn there.

4 Over fifty devotees in Ñātika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

5 More than ninety devotees in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

6 More than five hundred devotees in Ñātika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening."

7 When the devotees of Ñātika heard about the Buddha's answers to those questions, they became uplifted and overjoyed, full of rapture and happiness.

8 Venerable Ānanda heard of the Buddha's statements and the Ñātikans' happiness.

9 2. Ānanda's Suggestion

Then Venerable Ānanda thought, "But there were also Magadhan devotees—many, and of long standing too—who have passed away. You'd think that Aṅga and Magadha were empty of devotees who have passed away! But they too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled their ethics. The Buddha hasn't declared their passing. It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

10 That King Seniya Bimbisāra of Magadha was a just and principled king who benefited the brahmins and householders, and people of town and country. People still sing his praises: 'That just and principled king, who made us so happy, has passed away. Life was good under his dominion.' He too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled his ethics.

10.2 People say: 'Until his dying day, King Bimbisāra sang the Buddha's praises!' The Buddha hasn't declared his passing. It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

11 Besides, the Buddha was awakened in Magadha; so why hasn't he declared the rebirth of the Magadhan devotees? If he fails to do so, they will be disheartened."

12 After pondering the fate of the Magadhan devotees alone in private, Ānanda rose at the crack of dawn and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his concerns, finishing by saying, "Why hasn't the Buddha declared the rebirth of the Magadhan devotees? If he fails to do so, they will be disheartened." Then Ānanda, after making this suggestion regarding the Magadhan devotees, rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

13 Soon after Ānanda had left, the Buddha robed up in the morning and, taking his bowl and robe, entered Ñātika for alms. He wandered for alms in Ñātika. After the meal, on his return from almsround, he washed his feet and entered the brick house. He paid attention, applied the mind, and concentrated wholeheartedly on the fate of Magadhan devotees, and sat down on the seat spread out, thinking, "I shall know their destiny, where they are reborn in the next life." And he saw where they had been reborn.

14 Then in the late afternoon, the Buddha came out of retreat. Emerging from the brick house, he sat down on the seat spread out in the shade of the porch.

15 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, you look so serene; your face seems to shine owing to the clarity of your faculties. Have you been abiding in a peaceful meditation today, sir?"

16 The Buddha then recounted what had happened since speaking to Ānanda, revealing that he had seen the destiny of the Magadhan devotees. He continued:

3. Janavasabha the Spirit

[17] "Then, Ānanda, an invisible spirit called out: 'I am Janavasabha, Blessed One! I am Janavasabha, Holy One!' Ānanda, do you recall having previously heard such a name as Janavasabha?"

[18] "No, worthy sir. But when I heard the word, I got goosebumps! I thought, 'This must be no ordinary spirit to bear such an exalted name as Janavasabha.'"

[19] "After making himself heard while invisible, Ānanda, an exceptionally beautiful spirit appeared in front of me. And for a second time he called out: 'I am Bimbisāra, Blessed One! I am Bimbisāra, Holy One! This is the seventh time I am reborn in the company of the Great King Vessavaṇa. When I pass away from here, I can become a king of men.

[20] Seven from here, seven from there—
fourteen transmigrations in all.
I remember these lives
where I lived before.

[21] For a long time I've known that I won't be reborn in the underworld, but that I still hope to become a once-returner.'

[22] 'It's incredible and amazing that you, the venerable spirit Janavasabha, should say:

[23] "For a long time I've been aware that I won't be reborn in the underworld" and also "But I still hope to become a once-returner." But from what source do you know that you've achieved such a high distinction?'

24 ‘None other than the Blessed One’s instruction! None other than the Holy One’s instruction! From the day I had absolute devotion to the Buddha I have known that I won’t be reborn in the underworld, but that I still hope to become a once-returner.

24.2 Just now, sir, I had been sent out by the great king Vessavaṇa to the great king Virūḷhaka’s presence on some business, and on the way I saw the Buddha giving his attention to the fate of the Magadhan devotees.

24.3 But it comes as no surprise that I have heard and learned the fate of the Magadhan devotees in the presence of the great king Vessavaṇa as he was speaking to his assembly. It occurred to me, “I shall see the Buddha and inform him of this.” These are the two reasons I’ve come to see the Buddha.

25 4. The Council of the Gods

Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the entry to the rainy season—when all the gods of the thirty-three were sitting together in the Hall of Clear Right. A large assembly of gods was sitting all around, and the four great kings were seated at the four quarters.

26 The Great King Dhataraṭṭha was seated to the east, facing west, in front of his gods. The Great King Virūḷhaka was seated to the south, facing north, in front of his gods. The Great King Virūpakkha was seated to the west, facing east, in front of his gods. The Great King Vessavaṇa was seated to the north, facing south, in front of his gods. When the gods of the thirty-three have a gathering like this, that is how they are seated. After that come our seats.

27 Sir, those gods who had been recently reborn in the company of the thirty-three after leading the spiritual life under the Buddha outshone the other gods in beauty and glory. The gods of the thirty-three became uplifted and overjoyed at that, full of rapture and happiness, saying, "The heavenly hosts swell, while the titan hosts dwindle!"

28 Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

29 "The gods rejoice—
the thirty-three with their Lord—
revering the Realized One,
and the clear rightness of the teaching;

30 and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

31 They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

32 Seeing this, they delight—
the thirty-three with their Lord—
revering the Realized One,
and the clear rightness of the teaching."

33 The gods of the thirty-three became even more uplifted and overjoyed at that, saying: "The heavenly hosts swell, while the titan hosts dwindle!"

34 Then the gods of the thirty-three, having considered and deliberated on the matter for which they were seated together in the Hall of Clear Right, advised and instructed the four great kings on the subject. Each one, having been advised, stood at his own seat without leaving.

35 The Kings were instructed,
and heeded good advice.
With clear and peaceful minds,
they stood by their own seats.

36 Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods. Then Sakka, lord of gods, addressed the gods of the thirty-three, "As indicated by the signs—light arising and radiance appearing—The Divinity will appear. For this is the harbinger for the appearance of the Divinity, namely light arising and radiance appearing."

37 As indicated by the signs,
The Divinity will appear.
For this is the sign of the Divinity:
a light vast and great.

38 5. On Sanaṅkumāra

Then the gods of the thirty-three sat in their own seats, saying, "We shall find out what has caused that light, and only when we have realized it shall we go to it." And the four great kings did likewise.

39 Hearing that, the gods of the thirty-three agreed in unison, "We shall find out what has caused that light, and only when we have realized it shall we go to it."

40 When the divinity Sanaṅkumāra appears to the gods of the thirty-three, he does so after manifesting a solid incarnation. For a Divinity's normal appearance is imperceptible in the visual range of the gods of the thirty-three. When the divinity Sanaṅkumāra appears to the gods of the thirty-three, he outshines the other gods in beauty and glory, as a golden statue outshines the human form.

41 When the divinity Sanaṅkumāra appears to the gods of the thirty-three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat. They all sit silently on their couches with their cupped palms raised, thinking, "Now the divinity Sanaṅkumāra will sit on the couch of whatever god he chooses." And the god on whose couch the Divinity sits is overjoyed and brimming with happiness, like a king on the day of his coronation.

42 Then the divinity Sanaṅkumāra manifested a solid incarnation, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the thirty-three. Rising into the air, he sat cross-legged in the sky, like a strong man might sit cross-legged on a well-appointed couch or on level ground. Seeing the joy of those gods, the divinity Sanaṅkumāra celebrated with these verses:

43 "The gods rejoice—
the thirty-three with their Lord—
revering the Realized One,
and the clear rightness of the teaching;

44 and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

45 They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

46 Seeing this, they delight—
the thirty-three with their Lord—
revering the Realized One,
and the clear rightness of the teaching!"

47 That is the topic on which the divinity Sanaṅkumāra spoke. And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but the sound doesn't extend outside the assembly. When someone has a voice like this, they're said to have the voice of the Divinity.

48 Then the divinity Sanaṅkumāra, having manifested thirty-three life-forms, sat down on the couches of each of the gods of the thirty-three and addressed them, "What do the good gods of the thirty-three think? How the Buddha has acted for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans! For consider those who have gone for refuge to the Buddha, the teaching, and the Saṅgha, and have fulfilled their ethics.

48.2 When their bodies break up, after death, some are reborn in the company of the gods who control what is created by others, some with the gods who love to create, some with the joyful gods, some with the gods of Yama, some with the gods of the thirty-three, and some with the gods of the four great kings. And at the very least they swell the hosts of the centaurs."

49 That is the topic on which the divinity Sanaṅkumāra spoke. And hearing the sound of the Divinity speaking on that topic, the gods fancied, "The one sitting on my couch is the only one speaking."

50 When one is speaking,
all the forms speak.
When one sits in silence,
they all remain silent.

51 But those gods imagine—
the thirty-three with their Lord—
that the one on their seat
is the only one to speak.

52 Next the divinity Sanaṅkumāra merged into one corporeal form. Then he sat on the couch of Sakka, lord of gods, and addressed the gods of the thirty-three:

53 6. Developing the Bases of Psychic Power

"What do the good gods of the thirty-three think? How well described by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—are the four bases of psychic power! They are taught for the amplification, burgeoning, and transformation of psychic power.

What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. These are the four bases of psychic power taught by the Buddha for the amplification, burgeoning, and transformation of psychic power.

54 All the ascetics and brahmins in the past, future, or present who wield the many kinds of psychic power do so by developing and cultivating these four bases of psychic power. Gentlemen, do you see such psychic might and power in me?"

55 "Yes, Great Divinity."

56 "I too became so mighty and powerful by developing and cultivating these four bases of psychic power."

57 That is the topic on which the divinity Sanaṅkumāra spoke. And having spoken about that, he addressed the gods of the thirty-three:

58 7. The Three Openings

"What do the good gods of the thirty-three think? How well understood by the Buddha are the three opportunities for achieving happiness! What three?

59 First, take someone who lives mixed up with sensual pleasures and unskillful qualities. After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice in line with the teaching. They live aloof from sensual pleasures and unskillful

qualities. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the first opportunity for achieving happiness.

60 Next, take someone whose coarse physical, verbal, and mental processes have not died down. After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice in line with the teaching. Their coarse physical, verbal, and mental processes die down. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the second opportunity for achieving happiness.

61 Next, take someone who doesn't truly understand what is skillful and what is unskillful, what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what has a portion of dark or bright.

61.2 After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice in line with the teaching. They truly understand what is skillful and what is unskillful, and so on. Knowing and seeing like this, ignorance is given up and knowledge arises.

61.3 That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the third opportunity for achieving happiness.

62 These are the three opportunities for achieving happiness that have been understood by the Buddha."

63 That is the topic on which the divinity Sanaṅkumāra spoke. And having spoken about that, he addressed the gods of the thirty-three:

64 8. Mindfulness Meditation

"What do the good gods of the thirty-three think? How well described by the Buddha are the four kinds of mindfulness meditation! They are taught for achieving what is skillful. What four?

65 It's when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate in this way, they become rightly immersed in that, and rightly serene. Then they give rise to knowledge and vision of other people's bodies externally.

66 They meditate observing an aspect of feelings internally … Then they give rise to knowledge and vision of other people's feelings externally.

67 They meditate observing an aspect of the mind internally … Then they give rise to knowledge and vision of other people's minds externally.

68 They meditate observing an aspect of principles internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate in this way, they become rightly immersed in that, and rightly serene. Then they give rise to knowledge and vision of other people's principles externally.

69 These are the four kinds of mindfulness meditation taught by the Buddha for achieving what is skillful."

70 That is the topic on which the divinity Sanaṅkumāra spoke. And having spoken about that, he addressed the gods of the thirty-three:

71 9. Seven Prerequisites of Immersion

“What do the good gods of the thirty-three think? How well described by the Buddha are the seven prerequisites of immersion for the development and fulfillment of right immersion! What seven? Right view, right purpose, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and also ‘with its prerequisites’.

72 Right view produces right purpose. Right purpose produces right speech. Right speech produces right action. Right action produces right livelihood. Right livelihood produces right effort. Right effort produces right mindfulness. Right mindfulness produces right immersion. Right immersion produces right knowledge. Right knowledge produces right freedom.

73 If anything should be rightly described as ‘a teaching that’s well explained by the Buddha, apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves; and the doors to freedom from death are flung open,’ it’s this. For the teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves—and the doors to freedom from death are flung open.

74 Whoever has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethical conduct loved by the noble ones; and whoever is spontaneously reborn, and is trained in the teaching; more than

2,400,000 such Magadhan devotees have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. And there are once-returners here, too.

75 And as for the rest of folk,
who I think have shared in merit—
I couldn't even number them,
for fear of speaking falsely."

76 That is the topic on which the divinity Sanaṅkumāra spoke. And while he was speaking on that topic, this thought came to the great king Vessavaṇa, "Oh lord, how incredible, how amazing! That there should be such a magnificent Teacher, and such a magnificent exposition of the teaching! And that such achievements of high distinction should be made known!"

77 And then the divinity Sanaṅkumāra, knowing the great king Vessavaṇa's train of thought, said to him, "What does Great King Vessavaṇa think? In the past, too, there was such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction were made known! In the future, too, there will be such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction will be made known!"

78 That, sir, is the topic on which the divinity Sanaṅkumāra spoke to the gods of the thirty-three. And the great king Vessavaṇa, having heard and learned it in the presence of the Divinity as he was speaking on that topic, informed his own assembly.'"

79 And the spirit Janavasabha, having heard and learned it in the presence of the great king Vessavaṇa as he was speaking on that topic to his own assembly, informed the Buddha. And the Buddha, having heard and learned it in the presence of the spirit Janavasabha, and also from his own direct knowledge, informed Venerable Ānanda.

79.2 And Venerable Ānanda, having heard and learned it in the presence of the Buddha, informed the monks, nuns, laymen, and laywomen. And that's how this spiritual life has become successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.

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19 — THE GREAT STEWARD

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Then, late at night, the centaur Pañcasikha, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side, and said to him, "Sir, I would tell you of what I heard and learned directly from the gods of the thirty-three."

3 "Tell me, Pañcasikha," said the Buddha.

4 1. The Council of the Gods

"Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the invitation to admonish held at the end of the rainy season—when all the gods of the thirty-three were sitting together in the Hall of Clear Right. A large assembly of gods was sitting all around, and the four great kings were seated at the four quarters.

5 The Great King Dhataraṭṭha was seated to the east, facing west, in front of his gods. The Great King Virūḷhaka was seated to the south, facing north, in front of his gods. The Great King Virūpakkha was seated to the west, facing east, in front of his gods. The Great King Vessavaṇa was seated to the north, facing south, in front of his gods.

6 When the gods of the thirty-three have a gathering like this, that is how they are seated. After that come our seats.

7 Sir, those gods who had been recently reborn in the company of the thirty-three after leading the spiritual life under the Buddha outshine the other gods in beauty and glory. The gods of the thirty-three became uplifted and overjoyed at that, full of rapture and happiness, saying, 'The heavenly hosts swell, while the titan hosts dwindle!'

8 Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

9 'The gods rejoice—
the thirty-three with their Lord—
revering the Realized One,
and the clear rightness of the teaching;

10 and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

11 They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

12 Seeing this, they delight—
the thirty-three with their Lord—
revering the Realized One,
and the clear rightness of the teaching!'

13 The gods of the thirty-three became even more uplifted and overjoyed at that, full of rapture and happiness, saying, ‘The heavenly hosts swell, while the titan hosts dwindle!’

14 2. Eight Genuine Praises

Seeing the joy of those gods, Sakka, lord of gods, addressed them, ‘Gentlemen, would you like to hear eight genuine praises of the Buddha?’

15 ‘Indeed we would, sir.’

16 Then Sakka proffered these eight genuine praises of the Buddha:

17 ‘What do the good gods of the thirty-three think? How the Buddha has acted for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans! I don’t see any Teacher, past or present, who has such sympathy for the world, apart from the Buddha.

18 Also, the Buddha has explained the teaching well—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. I don’t see any Teacher, past or present, who explains such a relevant teaching, apart from the Buddha.

19 Also, the Buddha has well described what is skillful and what is unskillful, what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what has a portion of dark or bright. I don’t see any Teacher, past or present, who so clearly describes all these things, apart from the Buddha.

20 Also, the Buddha has well described the practice that leads to extinguishment for his disciples. And extinguishment converges with the practice, as the waters of the Ganges join together and converge with the waters of the Yamunā. I don't see any Teacher, past or present, who so clearly describes the practice that leads to extinguishment for his disciples, apart from the Buddha.

21 Also, possessions and popularity have accrued to the Buddha, so much that you'd think it would thrill even the aristocrats. But he takes his food free of vanity. I don't see any Teacher, past or present, who takes their food so free of vanity, apart from the Buddha.

22 Also, the Buddha has gained companions, both trainees who are practicing, and those with defilements ended who have completed their journey. The Buddha is committed to the joy of solitude, but doesn't send them away. I don't see any Teacher, past or present, so committed to the joy of solitude, apart from the Buddha.

23 Also, the Buddha does as he says, and says as he does, thus: he does as he says, and says as he does. I don't see any Teacher, past or present, who so practices in line with the teaching, apart from the Buddha.

24 Also, the Buddha has gone beyond doubt and got rid of indecision. He has achieved all he wished for regarding the fundamental goal of the spiritual life. I don't see any Teacher, past or present, who has achieved these things, apart from the Buddha.'

25 These are the eight genuine praises of the Buddha proffered by Sakka. Hearing them, the gods of the thirty-three became even more uplifted and overjoyed.

26 Then some gods thought, ‘If only four fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans!’

27 Other gods thought, ‘Let alone four fully awakened Buddhas; if only three fully awakened Buddhas, or two fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans!’

28 When they said this, Sakka said, ‘It is impossible, gentlemen, for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. May that Blessed One be healthy and well, and remain with us for a long time! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans!’

29 Then the gods of the thirty-three, having considered and deliberated on the matter for which they were seated together in the Hall of Clear Right, advised and instructed the four great kings on the subject. Each one, having been advised, stood at his own seat without leaving.

30 The Kings were instructed,
and heeded good advice.
With clear and peaceful minds,
they stood by their own seats.

31 Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods. Then Sakka, lord of gods, addressed the gods of the thirty-three, 'As indicated by the signs—light arising and radiance appearing—the Divinity will appear. For this is the harbinger for the appearance of the Divinity, namely light arising and radiance appearing.'

32 As indicated by the signs,
the Divinity will appear.
For this is the sign of the Divinity:
a light vast and great.

33 3. On Sanaṅkumāra

Then the gods of the thirty-three sat in their own seats, saying, 'We shall find out what has caused that light, and only when we have realized it shall we go to it.' And the four great kings did likewise. Hearing that, the gods of the thirty-three agreed in unison, 'We shall find out what has caused that light, and only when we have realized it shall we go to it.'

34 When the divinity Sanaṅkumāra appears to the gods of the thirty-three, he does so after manifesting in a solid life-form. For a Divinity's normal appearance is imperceptible in the visual range of the gods of the thirty-three.

34.2 When the divinity Sanaṅkumāra appears to the gods of the thirty-three, he outshines the other gods in beauty and glory, as a golden statue outshines the human form. When the divinity Sanaṅkumāra appears to the gods of the thirty-three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat.

34.3 They all sit silently on their couches with their cupped palms raised, thinking, ‘Now the divinity Sanaṅkumāra will sit on the couch of whatever god he chooses.’ And the god on whose couch the Divinity sits is overjoyed and brimming with happiness, like a king on the day of his coronation.

35 Seeing the joy of those gods, the divinity Sanaṅkumāra celebrated with these verses:

36 ‘The gods rejoice—
the thirty-three with their Lord—
revering the Realized One,
and the clear rightness of the teaching;

37 and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

38 They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

39 Seeing this, they delight—
the thirty-three with their Lord—
revering the Realized One,
and the clear rightness of the teaching!’

40 That is the topic on which the divinity Sanaṅkumāra spoke. And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but the sound doesn't extend outside the assembly. When someone has a voice like this, they're said to have the voice of the Divinity.

41 Then the gods of the thirty-three said to the divinity Sanaṅkumāra, 'Good, Great Divinity! Having appraised this, we rejoice. And there are the eight genuine praises of the Buddha spoken by Sakka— having appraised them, too, we rejoice.'

42 4. Eight Genuine Praises

Then the Divinity said to Sakka, 'It would be good, lord of gods, if I could also hear the eight genuine praises of the Buddha.'

43 Saying, 'Yes, Great Divinity,' Sakka repeated the eight genuine praises for him.

52 Hearing them, the divinity Sanaṅkumāra was uplifted and overjoyed, full of rapture and happiness. Then the divinity Sanaṅkumāra manifested in a solid life-form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the thirty-three. Rising into the air, he sat cross-legged in the sky, like a strong man might sit cross-legged on a well-appointed couch or on level ground. There he addressed the gods of the thirty-three:

53 5. The Story of the Steward

'What do the gods of the thirty-three think about the extent of the Buddha's great wisdom?

54 Once upon a time, there was a king named Disampati. He had a brahmin high priest named the Steward. Disampati's son was the prince named Reṇu, while the Steward's son was the student named Jotipāla. There were Reṇu the prince, Jotipāla the student, and six other aristocrats; these eight became friends.

55 In due course the brahmin Steward passed away. At his passing, King Disampati lamented, "At a time when I have relinquished all my duties to the brahmin Steward and amuse myself, supplied and provided with the five kinds of sensual stimulation, he passes away!"

56 When he said this, Prince Reṇu said to him, "Your Majesty, don't lament too much at the Steward's passing. He has a son named Jotipāla, who is even more astute and expert than his father. He should manage the affairs that were managed by his father."

57 "Is that so, my prince?"

58 "That is so, Your Majesty."

59 6. The Story of the Great Steward

So King Disampati addressed one of his men, "Please, my man, go to the student Jotipāla, and say to him, 'Best wishes, Jotipāla! You are summoned by King Disampati; he wants to see you.'"

60 "Yes, Your Majesty," replied that man, and did as he was asked. Then Jotipāla went to the king and exchanged greetings with him.

61 When the greetings and polite conversation were over, he sat down to one side, and the king said to him, "May you, Jotipāla, manage my affairs —please don't turn me down! I shall appoint you to your father's posi-

tion, and anoint you as Steward."

62 "Yes, worthy sir," replied Jotipāla.

63 So the king anointed him as Steward and appointed him to his father's position. After his appointment, the Steward Jotipāla managed both the affairs that his father had managed, and other affairs that his father had not managed. He organized both the works that his father had organized, and other works that his father had not organized. When people noticed this they said, "The brahmin is indeed a Steward, a Great Steward!" And that's how the student Jotipāla came to be known as the Great Steward.

64 6.1. Dividing the Realm

Then the Great Steward went to the six aristocrats and said, "King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live? It's likely that when he passes away the king-makers will anoint Prince Reṇu as king. Come, sirs, go to Prince Reṇu and say, 'Prince Reṇu, we are your friends, dear, beloved, and cherished. We have shared your joys and sorrows. King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live? It's likely that when he passes away the king-makers will anoint you as king. If you should gain kingship, share it with us.'"

65 "Yes, worthy sir," replied the six aristocrats. They went to Prince Reṇu and put the proposal to him.

66 The prince replied, "Who else, sirs, in my realm ought to prosper if not you? If I gain kingship, I will share it with you all."

67 In due course King Disampati passed away. At his passing, the king-makers anointed Prince Reṇu as king. But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation.

68 Then the Great Steward went to the six aristocrats and said, "King Disampati has passed away. But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation. Who knows the intoxicating power of sensual pleasures? Come, sirs, go to King Reṇu and say, 'Worthy sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?'"

69 "Yes, worthy sir," replied the six aristocrats. They went to King Reṇu and said, "Worthy sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?"

70 "I remember, sirs. Who is able to neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south?"

71 "Who else, sir, if not the Great Steward?"

72 So King Reṇu addressed one of his men, "Please, my man, go to the brahmin Great Steward and say that King Reṇu summons him."

73 "Yes, Your Majesty," replied that man, and did as he was asked. Then the Great Steward went to the king and exchanged greetings with him.

74 When the greetings and polite conversation were over, he sat down to one side, and the king said to him, "Come, let the good Steward neatly divide into seven equal parts this great land, so broad in the north and nar-

row as the front of a cart in the south."

75 "Yes, worthy sir," replied the Great Steward, and did as he was asked. All were arranged like the fronts of carts, and right in the middle was King Reṇu's nation.

76 Dantapura for the Kaliṅgas;
Potana for the Assakas;
Māhissatī for the Avantis;
Roruka for the Sovīras;

77 Mithilā for the Videhas;
Campā was laid out for the Aṅgas;
and Varanasi for the Kāsis:
these were laid out by the Steward.

78 Then those six aristocrats were delighted with their respective gains, having achieved all they wished for, "We have received exactly what we wanted, what we wished for, what we desired, what we yearned for."

79 Sattabhū and Brahmadatta,
Vessabhū and Bharata,
Reṇu and the two Dhataraṭṭhas:
these were the seven Bhāratas.

80 The first recitation section is complete.

81 6.2. A Good Reputation
Then the six aristocrats approached the Great Steward and said, "Steward, just as you are King Reṇu's friend, dear, beloved, and cherished, you are

also our friend. Would you manage our affairs? Please don't turn us down!"

82 "Yes, worthy sirs," replied the Great Steward. Then the Great Steward managed the realms of the seven kings. And he taught seven well-to-do brahmins, and seven hundred bathed initiates to recite the hymns.

83 After some time he got this good reputation, "The Great Steward sees the Divinity in person! The Great Steward discusses, converses, and consults with the Divinity in person!"

84 The Great Steward thought, "I have the reputation of seeing the Divinity in person, and discussing with him in person. But I don't. I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: 'Whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees the Divinity and discusses with him.' Why don't I do that?"

85 So the Great Steward went to King Reṇu and told him of the situation, saying, "Sir, I wish to go on retreat for the four months of the rainy season and practice the absorption on compassion. No one should approach me, except the one who serves my meal."

86 "Please do so, Steward, at your convenience."

87 Then the Great Steward went to the six aristocrats to put the same proposal, and received the same reply.

88 He also went to the seven well-to-do brahmins and seven hundred bathed initiates and put to them the same proposal, adding, "Sirs, rehearse the hymns in detail as you have learned and memorized them, and teach

each other how to recite."

89 And they too said, "Please do so, Steward, at your convenience."

90 Then the Great Steward went to his forty equal wives to put the same proposal to them, and received the same reply.

91 Then the Great Steward had a new ceremonial hall built to the east of his citadel, where he went on retreat for the four months of the rainy season and practiced the absorption on compassion. And no one approached him except the one who served his meals.

92 But then, when the four months had passed, the Great Steward became dissatisfied and anxious, "I have heard that brahmins of the past said that whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees the Divinity and discusses with him. But I neither see the Divinity nor discuss with him."

93 6.3. A Discussion With the Divinity

And then the divinity Sanaṅkumāra, knowing the Great Steward's train of thought, as easily as a strong person would extend or contract their arm, vanished from the realm of divinity and reappeared in the Great Steward's presence. At that, the Great Steward became frightened, scared, his hair standing on end, as he had never seen such a sight before. So he addressed the divinity Sanaṅkumāra in verse:

94 "Who might you be, sir,
so beautiful, glorious, majestic?
Not knowing, I ask—
how am I to know who you are?"

95 “In the realm of divinity they know me
as ‘The Eternal Youth’.
All the gods know me thus,
and so you should know me, Steward.”

96 “A Divinity deserves a seat and water,
foot-salve, and sweet cakes.
Sir, I ask you to please accept
these gifts of hospitality.”

97 “I accept the gifts of hospitality
of which you speak.
I grant you the opportunity
to ask whatever you desire—
about welfare and benefit in this life,
or happiness in lives to come.”

98 Then the Great Steward thought, “the divinity Sanaṅkumāra has granted me an opportunity. Should I ask him about what is beneficial for this life or lives to come?”

99 Then he thought, “I’m skilled in what is beneficial for this life, and others even ask me about it. Why don’t I ask the Divinity about the benefit that specifically applies to lives to come?” So he addressed the divinity Sanaṅkumāra in verse:

100 “I’m in doubt, so I ask the Divinity—<j>who is free of doubt—
about things one may learn from another.
Standing on what, training in what
may a mortal reach the deathless realm of divinity?”

101 “He among mankind, O brahmin, <j>has given up possessiveness,
at one, compassionate,
free of putrefaction, and refraining from sex.
Standing on that, training in that
a mortal may reach the deathless realm of divinity.”

102 “Sir, I understand what ‘giving up possessiveness’ means. It’s when someone gives up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. That’s how I understand ‘giving up possessiveness’.

103 Sir, I understand what ‘at one’ means. It’s when someone frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. That’s how I understand ‘at one’.

104 Sir, I understand what ‘compassionate’ means. It’s when someone meditates spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. That’s how I understand ‘compassionate’.

105 But I don’t understand what you say about putrefaction.

106 What among mankind, O the Divinity, is putrefaction?
I don’t understand, so tell me, attentive one:
wrapped in what do people stink,
headed for hell, shut out of the realm of divinity?”

107 “Anger, lies, cheating, and treachery,
miserliness, vanity, jealousy,
desire, stinginess, harassing others,
greed, hate, vanity, and delusion—
those bound to such things <j>are not devoid of putrefaction;
they’re headed for hell, <j>shut out of the realm of divinity.”

108 “As I understand what you say about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness!”

109 “Please do so, Steward, at your convenience.”

110 6.4. Informing King Reṇu
So the Great Steward went to King Reṇu and said, “Worthy sir, please now find another high priest to manage the affairs of state for you. I wish to go forth from the lay life to homelessness. As I understand what the Divinity says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.

111 I announce to King Reṇu,
the lord of the land:
you must learn how to rule,
for I no longer care for my ministry.”

112 “If you’re lacking any pleasures,
I’ll supply them for you.
I’ll protect you from any harm,
for I command the nation’s army.
You are my father, I am your son!
O Steward, please don’t leave!”

113 “I’m lacking no pleasures,
and no one is harming me.
I’ve heard a non-human voice,
so I no longer care for lay life.”

114 “What was that non-human like?
What did he say to you,
hearing which you would abandon
our house and all our people?”

115 “Before entering this retreat,
I only liked to sacrifice.
I kindled the sacred flame,
strewn about with kusa grass.

116 But then the Divinity the Eternal Youth
appeared to me from the realm of divinity.
He answered my question,
hearing which I no longer care for lay life.”

117 “I have faith, O Steward,
in that of which you speak.
Having heard a non-human voice,
what else could you do?

118 We will follow your example,
Steward, be my Teacher!
Like a gem of beryl—

flawless, immaculate, beautiful—
that's how pure we shall live,
in the Steward's dispensation.

119 If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours."

120 6.5. Informing the Six Aristocrats
Then the Great Steward went to the six aristocrats and said, "Good fellows, please now find another high priest to manage the affairs of state for you. I wish to go forth from the lay life to homelessness. As I understand what the Divinity says about putrefaction, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness!"

121 Then the six aristocrats withdrew to one side and thought up a plan, "These brahmins are greedy for wealth. Why don't we bestow him with wealth?"

122 They returned to the Great Steward and said, "In these seven kingdoms there is abundant wealth. We'll get you as much as you want."

123 "Enough, sirs. I already have abundant wealth, owing to my lords. Giving up all that, I shall go forth."

124 Then the six aristocrats withdrew to one side and thought up a plan, "These brahmins are greedy for women. Why don't we bestow him with women?"

125 They returned to the Great Steward and said, "In these seven kingdoms there are many women. We'll get you as many as you want."

126 “Enough, sirs. I already have forty equal wives. Giving up all them, I shall go forth.”

127 “If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

128 “If you all give up sensual pleasures,
to which ordinary people are attached,
exert yourselves, being strong,
and possessing the power of patience.

129 This path is the straight path,
this path is supreme.
Guarded by the good, the true teaching
leads to rebirth in the realm of divinity.”

130 “Well then, sir, please wait for seven years. When seven years have passed, we shall go forth with you. Your destiny shall be ours.”

131 “Seven years is too long, sirs. I cannot wait that long. Who knows what will happen to the living? We are headed for lives to come. We must be thoughtful and wake up! We must do what’s good and lead the spiritual life, for no one born can escape death. I shall go forth.”

132 “Well then, sir, please wait for six years, five years, four years, three years, two years, one year, seven months, six months, five months, four months, three months, two months, one month, or even a fortnight. When a fortnight has passed, we shall go forth. Your destiny shall be ours.”

133 “A fortnight is too long, sirs. I cannot wait that long. Who knows what will happen to the living? We are headed for lives to come. We must be thoughtful and wake up! We must do what’s good and lead the spiritual life, for no one born can escape death. As I understand what the Divinity says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.”

134 “Well then, sir, please wait for a week, so that we can instruct our sons and brothers in kingship. When a week has passed, we shall go forth. Your destiny shall be ours.”

135 “A week is not too long, sirs. I will wait that long.”

136 6.6. Informing the Brahmins

Then the Great Steward also went to the seven well-to-do brahmins and seven hundred bathed initiates and said, “Good fellows, please now find another tutor to teach you to recite the hymns. I wish to go forth from the lay life to homelessness. As I understand what the Divinity says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.”

137 “Please don’t go forth from the lay life to homelessness! The life of one gone forth is of little influence or profit, whereas the life of a brahmin is of great influence and profit.”

138 “Please, good fellows, don’t say that. Who has greater influence and profit than myself? For now I am like a king to kings, like the Divinity to brahmins, like a deity to householders. Giving up all that, I shall go forth.

As I understand what the Divinity says about putrefaction, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness."

139 "If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours."

140 6.7. Informing the Wives

Then the Great Steward went to his forty equal wives and said, "Ladies, please do whatever you wish, whether returning to your own families, or finding another husband. I wish to go forth from the lay life to homelessness. As I understand what the Divinity says about putrefaction, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness."

141 "You are the only family we want! You are the only husband we want! If you are going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours."

142 6.8. The Great Steward Goes Forth

When a week had passed, the Great Steward shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. And when he had gone forth, the seven anointed aristocrat kings, the seven brahmins with seven hundred initiates, the forty equal wives, and many thousands of aristocrats, brahmins, householders, and many harem women shaved off their hair and beards, dressed in ocher robes, and went forth from the lay life to homelessness.

143 Escorted by that assembly, the Great Steward wandered on tour among the villages, towns, and capital cities. And at that time, whenever he arrived at a village or town, he was like a king to kings, like the Divinity to brahmins, like a deity to householders. And whenever people sneezed or tripped over they'd say: "Homage to the Great Steward! Homage to the high priest for the seven!"

144 And the Great Steward meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

144.2 He meditated spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. And he taught his disciples the path to rebirth in the company of Divinity.

145 Those of his disciples who completely understood the Great Steward's instructions, at the breaking up of the body, after death, were reborn in the realm of divinity.

145.2 Of those disciples who only partly understood the Great Steward's instructions, some were reborn in the company of the gods who control what is created by others, while some were reborn in the company of the gods who love to create, or the joyful gods, or the gods of Yama, or the gods of the thirty-three, or the gods of the four great kings. And at the very least they swelled the hosts of the centaurs.

146 And so the going forth of all those gentlemen was not in vain, was not barren, but was fruitful and fertile.'

147 Do you remember this, Blessed One?"

148 "I remember, Pañcasikha. I myself was the brahmin Great Steward at that time. And I taught those disciples the path to rebirth in the company of Divinity. But that spiritual path of mine doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the realm of divinity.

149 But this spiritual path does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. And what is the spiritual path that leads to extinguishment? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the spiritual path that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

150 Those of my disciples who completely understand my instructions realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

151 Of those disciples who only partly understand my instructions, some, with the ending of the five lower fetters, become reborn spontaneously. They are extinguished there, and are not liable to return from that world.

152 Some, with the ending of three fetters, and the weakening of greed, hate, and delusion, become once-returners. They come back to this world once only, then make an end of suffering.

153 And some, with the ending of three fetters, become stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening.

154 And so the going forth of all those gentlemen was not in vain, was not barren, but was fruitful and fertile."

155 That is what the Buddha said. Delighted, the centaur Pañcasikha approved and agreed with what the Buddha said. He bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

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20 — THE GREAT CONGREGATION

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, in the Great Wood near Kapilavatthu, together with a large Saṅgha of five hundred mendicants, all of whom were perfected ones. And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

2 Then four deities of the pure abodes, aware of what was happening, thought: "Why don't we go to the Buddha and each recite a verse in his presence?"

3 Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha. They bowed to the Buddha and stood to one side. Standing to one side, one deity spoke this verse in the Buddha's presence:

4 "There's a great congregation in the woods,
where heavenly hosts have assembled.
We've come to this righteous congregation
to see the invincible Saṅgha!"

5 Then another deity spoke this verse in the Buddha's presence:

6 "The mendicants there are immersed in samādhi,
they've straightened their own minds.
Like a charioteer holding the reins,
the astute ones protect their senses."

7 Then another deity spoke this verse in the Buddha's presence:

8 "They snapped the post and snapped the cross-bar,
unstirred, they tore out Indra's pillar.
They live pure and immaculate,
the young giants tamed by the Clear-eyed One."

9 Then another deity spoke this verse in the Buddha's presence:

10 "Anyone who has gone to the Buddha for refuge
won't go to a plane of loss.
After giving up this human body,
they swell the heavenly host."

11 1. The Gathering of Deities
Then the Buddha said to the mendicants:

12 "Mendicants, most of the deities from ten solar systems have gathered to see the Realized One and the mendicant Saṅgha. Those who were perfected ones, fully awakened Buddhas in the past also had gatherings of deities that were at best like the gathering for me now. Those who will be perfected ones, fully awakened Buddhas in the future will also have gatherings of deities that will be at best like the gathering for me now. I shall declare the names of the heavenly hosts; I shall extol the names of the heavenly hosts; I shall teach the names of the heavenly hosts. Listen and apply your mind well, I will speak."

13 "Yes, sir," they replied.

14 The Buddha said this:

15 “I invoke a paean of praise!
Where the earth-gods dwell,
there, in mountain caves,
resolute and composed,

16 dwell many like lonely lions,
who have mastered their fears.
Their minds are bright and pure,
clear and unclouded.”

17 Over five hundred were known
in the wood at Kapilavatthu.
Consequently, the Teacher addressed
the disciples who love the teaching:

18 “The heavenly hosts have come forth;
mendicants, you should be aware of them.”
Those monks grew keen,
hearing the Buddha’s instruction.

19 Knowledge manifested in them,
seeing those non-human beings.
Some saw a hundred,
a thousand, even seventy thousand,

20 while some saw a hundred thousand
non-human beings.
But some saw an endless number
spread out in every direction.

21 And all that was known
and distinguished by the Clear-eyed One.
Consequently, the Teacher addressed
the disciples who love the teaching:

22 “The heavenly hosts have come forth;
mendicants, you should be aware of them.
I shall extol them for you,
with lyrics in proper order.

23 There are seven thousand spirits,
earth-gods of Kapilavatthu.
They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

24 From the Himalayas there are six thousand
spirits of different colors.
They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

25 From Mount Sātā there are three thousand
spirits of different colors.
They’re powerful and brilliant,

so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

26 And thus there are sixteen thousand
spirits of different colors.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

27 From Vessāmitta's mountain there are five hundred
spirits of different colors.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

28 And there's Kumbhīra of Rājagaha,
whose home is on Mount Vepulla.
Attended by more than
a hundred thousand spirits,
Kumbhīra of Rājagaha
also came to the meeting in the wood.

29 King Dhataraṭṭha rules
the eastern quarter.
Lord of the centaurs,
he's a great king, glorious.

30 And he has many mighty sons
all of them named Indra.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

31 King Virūḷhaka rules
the southern quarter.
Lord of the gnomes,
he's a great king, glorious.

32 And he has many mighty sons
all of them named Indra.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

33 King Virūpakkha rules
the western quarter.
Lord of the dragons,
he's a great king, glorious.

34 And he has many mighty sons
all of them named Indra.
They're powerful and brilliant,

so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

35 King Kuvera rules
the northern quarter.
Lord of spirits,
he's a great king, glorious.

36 And he has many mighty sons
all of them named Indra.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

37 Dhataraṭṭha in the east,
Virūḷhaka to the south,
Virūpakkha to the west,
and Kuvera in the north.

38 These four great kings,
all around in the four quarters,
stood there dazzling
in the wood at Kapilavatthu.

39 Their deceitful heathens came,
so treacherous and crafty—
the deceivers Kuṭeṇḍu, Viṭeṇḍu,
with Viṭucca and Viṭuṭa.

40 And Candana and Kāmaseṭṭha,
Kinnughaṇḍu and Nighaṇḍu,
Panāda and Opamañña,
and Mātali, the god's equerry.

41 Cittasena the centaur came too,
and the kings Nala and Janesabha.
Pañcasikha came too, with
Timbaru and Suriyavaccasā.

42 These and other kings there were,
the centaurs with their kings.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

43 Then came the dragons of Nābhasa lake,
and those from Vesālī with those from Takkasilā.
The Kambalas and Assataras came
and those from Payāga with their kin.

44 Those from Yamunā, and the Dhataraṭṭha
dragons came, so glorious.
And Erāvaṇa the great dragon
also came to the meeting in the wood.

45 Those who seize the dragon kings by force—
Heavenly, twice-born birds with piercing vision—
swoop down to the wood from the sky;
their name is 'Rainbow Phoenix'.

46 But the dragon kings remained fearless,
for the Buddha kept them safe from the phoenixes.
Wooing each other with gentle words,
the dragons and phoenixes <j>took the Buddha as refuge.

47 Defeated by Vajirahattha,
the titans live in the ocean.
They're brothers of Vāsava,
powerful and glorious.

48 There's the terrifying Kālakañjas,
the Dānava and Ghasa titans,
Vepacitti and Sucitti,
Pahārāda with Namuci,

49 and Bali's hundred sons,
all named after Virocana.
Bali's army armed themselves
and went to the auspicious Rāhu, saying:
'Now is the time, sir,
for the meeting of mendicants in the wood.'

50 The gods of water and earth,
and fire and wind came there.
The gods of Varuṇa and Varuṇa's offsping,
and Soma together with Yasa.

51 A host of the gods of love
and compassion came, so glorious.
These ten hosts of gods

shone in all different colors.

52 They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

53 The Vishnu and Sahalī gods,
and the unequaled pair of twins.
The gods living on the moon came,
with the Moon before them.

54 The gods living on the sun came,
with the Sun before them.
And with the stars before them
came the languid gods of clouds.

55 And Vāsava came, the greatest of the Vasus,
who is Sakka the Able, Purindada the Firstgiver:
These ten hosts of gods
shone in all different colors.

56 They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

57 Then came the Sahabhū gods,
blazing like a crested flame;
and the Ariṭṭhakas and Rojas too,
and the gods hued blue as flax.

58 The Varuṇas and Sahadhammas,
the Accutas and Anejakas,
the Sūleyyas and Ruciras all came,
as did the Vāsavanesi gods.
These ten hosts of gods
shone in all different colors.

59 They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

60 The Samānas, Mahāsamānas,
Mānusas, and Mānusuttamas all came,
and the gods depraved by play,
and those who are malevolent.

61 Then came the gods of Mercury,
and those who live on Mars.
The Pāragas and Mahāpāragas came,
such glorious gods.
These ten hosts of gods
shone in all different colors.

62 They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

63 The gods of Venus, the newborn Sun, <j>and the Dawn
came along with those from Saturn.
And the gods of the white globe came
leading the brilliant gods.

64 The Sadāmattas and Hāragajas,
and assorted glorious ones;
Pajjuna came thundering,
he who rains on all quarters.

65 These ten hosts of gods
shone in all different colors.
They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

66 The Khemiyas from the realms of Tusita and Yama,
and the glorious Kaṭṭhakas came;
the Lambītakas, Lāmaseṭṭhas,
those called the Shining, and those Yonder.
The gods who love to create came too,
and those who control what is created by others.

67 These ten hosts of gods
shone in all different colors.
They're powerful and brilliant,

so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

68 These sixty hosts of gods
shone in all different colors.
They came organized by name,
these and others likewise, thinking:

69 'They who have shed rebirth, the kindly ones,
the undefiled ones who have crossed the flood—
let us see them, <j>with the dragon who brought them across,
who like the Moon has overcome darkness.'

70 Subrahmā and Paramatta came,
with sons of those powerful ones.
Sanaṅkumāra and Tissa
also came to the meeting in the wood.

71 Of a thousand realms of divinity,
the Great Divinity stands forth.
He has arisen, brilliant,
his formidable body so glorious.

72 Ten Gods Almighty came there,
each one of them wielding power,
and in the middle of them came
Hārita with his following."

73 When they had all come forth—
the gods with their Lord, and the divinities—
Māra's army came forth too:
see the stupidity of the Dark Lord!

74 "Come, seize them and bind them," he said,
"let them be bound by desire!
Surround them on all sides,
don't let any escape!"

75 And so there the great general,
the Dark Lord sent forth his army.
He struck the ground with his fist
to make a horrifying sound

76 like a monsoon cloud,
thundering and flashing.
But then turned back,
furious, out of control.

77 And all that was known
and distinguished by the Clear-eyed One.
Consequently, the Teacher addressed
the disciples who love the teaching:

78 "Māra's army has arrived;
mendicants, you should be aware of them."
Those monks grew keen,

hearing the Buddha's instruction.
The army fled from those free of passion,
and not a single hair was stirred!

79 "All triumphant in battle,
so fearless and glorious.
They rejoice with all the spirits,
the disciples renowned among men."

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21 — SAKKA'S QUESTIONS

✦

1 So I have heard. At one time the Buddha was staying in the land of the Magadhans, where east of Rājagaha there is a brahmin village named Ambasaṇḍā, north of which, on Mount Vediyaka, is Indra's hill cave.

2 Now at that time Sakka, the lord of gods, grew eager to see the Buddha. He thought, "Where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

3 Seeing that the Buddha was at Indra's hill cave, he addressed the gods of the thirty-three, "Good fellows, the Buddha is staying in the land of the Magadhans at Indra's hill cave. What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?"

4 "Yes, lord," replied the gods.

5 Then Sakka addressed the centaur Pañcasikha, "Dear Pañcasikha, the Buddha is staying in the land of the Magadhans at Indra's hill cave. What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?"

6 "Yes, lord," replied the centaur Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went as Sakka's attendant.

7 Then Sakka went at the head of a retinue consisting of the gods of the thirty-three and the godling centaur Pañcasikha. As easily as a strong person would extend or contract their arm, he vanished from the heaven of

the gods of the thirty-three and landed on Mount Vediyaka north of Ambasaṇḍā.

8 Now at that time a dazzling light appeared over Mount Vediyaka and Ambasaṇḍā, as happens through the glory of the gods. People in the villages round about, terrified, shocked, and awestruck, said, "Mount Vediyaka must be on fire today, blazing and burning! Oh why has such a dazzling light appeared over Mount Vediyaka and Ambasaṇḍā?"

9 Then Sakka addressed the centaur Pañcasikha, "My dear Pañcasikha, it is hard for one like me to get near the Realized Ones while they are on retreat practicing absorption, enjoying absorption. But if you were to charm the Buddha first, then I could go to see him."

10 "Yes, lord," replied the centaur Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went to Indra's hill cave. When he had drawn near, he stood to one side, thinking, "This is neither too far nor too near; and he'll hear my voice."

11 1. Pañcasikha's Song

Standing to one side, Pañcasikha played his arched harp, and sang these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love.

12 "O Bhaddā Suriyavaccasā, my Darling Sunshine,
I pay homage to your father Timbaru,
through whom was born a lady so fine,
to fill me with a joy I never knew.

13 As sweet as a breeze to one who's sweating,
or when thirsty, a sweet and cooling drink,
so dear are you, Aṅgīrasi, to me—
just like the teaching is to all the saints!

14 Like a cure when you're struck by fever dire,
or food to ease the hunger pain,
come on, Bhaddā, please put out my fire,
quench me like water on a flame.

15 As elephants burning in the heat of summer,
sink down in a lotus pond to rest,
so cool, full of petals and of pollen—
that's how I would plunge into your breast.

16 Like elephants bursting bonds in rutting season,
beating off the pricks of lance and pikes—
I just don't understand what is the reason
I'm so crazy for your shapely thighs!

17 For you, my heart is full of passion,
I'm in a besotted state of mind.
There is no going back, I'm just not able,
I'm like a fish that's hooked up on the line.

18 Come on, my Bhaddā, hold me, fair of thighs!
Embrace me, maid of captivating eyes!
Take me in your arms, my lovely lady,
that's all I'd ever want or could desire.

19 Ah, then my desire was such a small thing,
my sweet, with your curling wavy hair;
now, like to arahants an offering,
it's grown so very much from there.

20 Whatever the merit I have forged
by giving to such perfected beings—
may that, my altogether gorgeous,
ripen in togetherness with you.

21 Whatever the merit I have forged
in this vast territory,
may that, my altogether gorgeous,
ripen in togetherness with you.

22 As the Sakyan, absorbed, did meditate
at one, alert, and mindful too,
the sage seeking the state free of death—
so I, oh my Sunshine, seek for you!

23 And just like the sage would delight,
once he had awakened to the truth,
so I would delight, my fine lady,
were I to become one with you.

24 If Sakka were to grant me one wish,
as Lord of the Thirty and Three,
my Bhaddā, you're all I would wish for,
so strong is the love in me.

25 Like a freshly blossoming sal tree
is your father, my lady so wise.
I pay homage to he, bowing humbly,
whose daughter is of such a kind."

26 When Pañcasikha had spoken, the Buddha said to him, "Pañcasikha, the sound of your strings blends well with the sound of your singing, so that neither overpowers the other. But when did you compose these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love?"

27 "This one time, sir, when you were first awakened, you were staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. And at that time I was in love with Bhaddā Suriyavaccasā, who they call 'Darling Sunshine', the daughter of the centaur king Timbaru. But the sister desired another. It was the one named Sikhaṇḍī, the son of Mātali the chariot handler, who she loved. Since I couldn't win that sister by any means, I took my arched harp to Timbaru's home, where I played those verses.

31 When I finished, Suriyavaccasā said to me, 'Good fellow, I have not personally seen the Buddha. But I did hear about him when I went to dance for the gods of the thirty-three in the Hall of Clear Right. Since you extol the Buddha, let us meet up today.' And that's when I met up with that sister. But we have not met since."

32 2. The Approach of Sakka

Then Sakka, lord of gods, thought, "Pañcasikha is exchanging pleasantries with the Buddha."

33 So he addressed Pañcasikha, “My dear Pañcasikha, please bow to the Buddha for me, saying: ‘Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.’”

34 “Yes, lord,” replied Pañcasikha. He bowed to the Buddha and said, “Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”

35 “So may Sakka with his ministers and retinue be happy, Pañcasikha,” said the Buddha, “for all want to be happy—whether gods, humans, titans, dragons, centaurs, or any of the other diverse creatures there may be.”

36 For that is how the Realized Ones salute such illustrious spirits. And being saluted by the Buddha, Sakka entered Indra’s hill cave, bowed to the Buddha, and stood to one side. And the gods of the thirty-three did likewise, as did Pañcasikha.

37 And at that time the uneven places were evened out, the cramped places were opened up, the darkness vanished in the cave and light appeared, as happens through the glory of the gods.

38 Then the Buddha said to Sakka, “It’s incredible and amazing that you, the venerable Kosiya, who has so many duties and so much to do, should come here.”

39 “For a long time I’ve wanted to come and see the Buddha, but I wasn’t able, being prevented by my many duties and responsibilities for the gods of the thirty-three. This one time, sir, the Buddha was staying near Sāvatthī in the salaḷa tree hut. Then I went to Sāvatthī to see the Buddha.

39.2 But at that time the Buddha was sitting immersed in some kind of meditation. And a divine maiden of Great King Vessavaṇa named Bhūjati was attending on the Buddha, standing there paying homage to him with cupped palms.

40 So I said to her, 'Sister, please bow to the Buddha for me, saying: "Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet."'

41 When I said this, she said to me, 'It's the wrong time to see the Buddha, as he's in retreat.'

42 'Well then, sister, please convey my message when the Buddha emerges from that immersion.' I hope that sister bowed to you? Do you remember what she said?"

43 "She did bow, lord of gods, and I remember what she said. I also remember that it was the sound of your chariot wheels that pulled me out of that immersion."

44 "Sir, I have heard and learned this in the presence of the gods who were reborn in the host of the thirty-three before me: 'When a Realized One arises in the world, perfected and fully awakened, the heavenly hosts swell, while the titan hosts dwindle.' And I have seen this with my own eyes.

45 2.1. The Story of Gopikā

Right here in Kapilavatthu there was a Sakyan lady named Gopikā who had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled her ethics. Losing her attachment to femininity, she developed mas-

culinity. When her body broke up, after death, she was reborn in a good place, a heavenly realm. In the company of the gods of the thirty-three she became one of my sons. There they knew him as the godling Gopaka.

46 Meanwhile three others, mendicants who had led the spiritual life under the Buddha, were reborn in the inferior centaur realm. There they amused themselves, supplied and provided with the five kinds of sensual stimulation, and became my servants and attendants.

47 At that, Gopaka scolded them, 'Where on earth were you at, good fellows, when you heard the Buddha's teaching! For while I was still a woman I had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled my ethics. I lost my attachment to femininity and developed masculinity. When my body broke up, after death, I was reborn in a good place, a heavenly realm.

47.2 In the company of the gods of the thirty-three I became one of Sakka's sons. Here they know me as the godling Gopaka. But you, having led the spiritual life under the Buddha, were reborn in the inferior centaur realm. It is a sad sight indeed to see fellow practitioners reborn in the inferior centaur realm.'

48 When scolded by Gopaka, two of those gods regained their memory right away. They went to the host of the priests of Divinity, but one god remained attached to sensual pleasures.

49 '"I was a laywoman disciple of the Clear-eyed One,
and my name was Gopikā.
I was devoted to the Buddha and the teaching,
and I faithfully served the Saṅgha.

50 Because of the clear rightness of the Buddha's teaching,
I'm now a mighty, dazzling son of Sakka,
reborn in the Third Heaven.
And here they know me as Gopaka.

51 Then I saw some mendicants who I'd seen before,
dwelling in the host of centaurs.
They were disciples of Gotama
when I used to be a human.

52 I served them with food and drink,
and clasped their feet in my own home.
Where on earth were these good fellows at
when they learned the Buddha's teachings?

53 For each must know for themselves the teaching
so well-taught, realized by the Clear-eyed One.
I was one who followed you,
having heard the fine words of the noble ones.

54 I'm now a mighty, dazzling son of Sakka,
reborn in the Third Heaven.
But you followed the best of men,
and led the supreme spiritual life,

55 but still you're born in this lesser realm,
a rebirth unbefitting.
It's a sad sight I see, good fellows,
fellow practitioners in a lesser realm.

56 Reborn in the host of centaurs,
only to wait upon the gods.
Meanwhile, I dwelt in a house—
but see my distinction now!

57 Having been a woman now I'm a male god,
blessed with heavenly sensual pleasures."
Scolded by that disciple of Gotama,
comprehending Gopaka, <j>they were struck with urgency.

58 "Let's strive, let's try hard—
we won't serve others any more!"
Two of them roused up energy,
recalling the Buddha's instructions.

59 Right away they became dispassionate,
seeing the drawbacks in sensual pleasures.
The fetters and bonds of sensual pleasures—
the ties of the Wicked One so hard to break—

60 they burst them like a bull elephant his ropes,
and passed right over the thirty-three.
The gods with Indra and the Progenitor
were all gathered in the Hall of Clear Right.

61 As they sat there, they passed over them,
the heroes desireless, practicing purity.
Seeing them, Vāsava was struck with urgency;
the master of gods in the midst of the group said,

62 “These were born in the lesser centaur realm,
but now they pass us by!”
Heeding the speech of one so moved,
Gopaka addressed Vāsava,

63 “There is a Buddha, a lord of men, in the world.
Known as the Sakyan Sage, <j>he’s mastered the senses.
Those sons of his lost their memory;
but when scolded by me they gained it back.

64 Of the three, there is one who remains
dwelling in the host of centaurs.
But two, recollecting the path to awakening,
serene, spurn even the gods.

65 Such is the explanation of the teaching here:
not a single disciple doubts that.
We venerate the Buddha, the victor, lord of men,
who has crossed the flood and cut off doubt.

66 They attained distinction to the extent
they understood the teaching here;
two of them distinguished
in the host of the priests of Divinity.”’

67 We have come here, dear sir,
to realize this same teaching.
If the Buddha would give me a chance,
I would ask a question, dear sir.”

68 Then it occurred to the Buddha, "For a long time now this spirit has led a pure life. Any question he asks me will be beneficial, not unbeneficial. And he will quickly understand any answer I give to his question."

69 So the Buddha addressed Sakka in verse:

70 "Ask me your question, Vāsava,
whatever you want.
I'll solve each and every
question you have."

71 The first recitation section is complete.

72 Having been granted an opportunity by the Buddha, Sakka asked the first question.

73 "Good fellow, what fetters bind the gods, humans, titans, dragons, centaurs—and any of the other diverse creatures— so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate?"

74 Such was Sakka's question to the Buddha. And the Buddha answered him:

75 "Lord of gods, the fetters of jealousy and stinginess bind the gods, humans, titans, dragons, centaurs—and any of the other diverse creatures—so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate."

76 Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond

doubt and got rid of indecision."

77 And then, having approved and agreed with what the Buddha said, Sakka asked another question:

78 "But good fellow, what is the source, origin, birthplace, and inception of jealousy and stinginess? When what exists is there jealousy and stinginess? When what doesn't exist is there no jealousy and stinginess?"

79 "The liked and the disliked, lord of gods, are the source of jealousy and stinginess. When the liked and the disliked exist there is jealousy and stinginess. When the liked and the disliked don't exist there is no jealousy and stinginess."

80 "But good fellow, what is the source of what is liked and disliked?"

81 "Desire is the source of what is liked and disliked."

82 "But what is the source of desire?"

83 "Thought is the source of desire."

84 "But what is the source of thought?"

85 "Judgments driven by the proliferation of perceptions are the source of thoughts."

86 "But how does a mendicant fittingly practice for the cessation of judgments driven by the proliferation of perceptions?"

87 2.2. Meditation on Feelings

"Lord of gods, there are two kinds of happiness, I say: that which you should cultivate, and that which you should not cultivate. There are two

kinds of sadness, I say: that which you should cultivate, and that which you should not cultivate. There are two kinds of equanimity, I say: that which you should cultivate, and that which you should not cultivate.

88 Why did I say that there are two kinds of happiness? Well, should you know of a happiness: 'When I cultivate this kind of happiness, unskillful qualities grow, and skillful qualities decline.' You should not cultivate that kind of happiness.

88.2 Whereas, should you know of a happiness: 'When I cultivate this kind of happiness, unskillful qualities decline, and skillful qualities grow.' You should cultivate that kind of happiness. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That's why I said there are two kinds of happiness.

89 Why did I say that there are two kinds of sadness? Well, should you know of a sadness: 'When I cultivate this kind of sadness, unskillful qualities grow, and skillful qualities decline.' You should not cultivate that kind of sadness. Whereas, should you know of a sadness: 'When I cultivate this kind of sadness, unskillful qualities decline, and skillful qualities grow.'

89.2 You should cultivate that kind of sadness. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That's why I said there are two kinds of sadness.

90 Why did I say that there are two kinds of equanimity? Well, should you know of an equanimity: 'When I cultivate this kind of equanimity, unskillful qualities grow, and skillful qualities decline.' You should not cultivate that kind of equanimity.

90.2 Whereas, should you know of an equanimity: 'When I cultivate this kind of equanimity, unskillful qualities decline, and skillful qualities grow.' You should cultivate that kind of equanimity. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That's why I said there are two kinds of equanimity.

91 That's how a mendicant fittingly practices for the cessation of judgments driven by the proliferation of perceptions."

92 Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

93 2.3. Restraint in the Monastic Code

And then Sakka asked another question:

94 "But good fellow, how does a mendicant practice for restraint in the monastic code?"

95 "Lord of gods, I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. There are two kinds of search, I say: that which you should cultivate, and that which you should not cultivate.

96 Why did I say that there are two kinds of bodily behavior? Well, should you know of a bodily behavior: 'When I cultivate this kind of bodily behavior, unskillful qualities grow, and skillful qualities decline.' You should

not cultivate that kind of bodily conduct.

96.2 Whereas, should you know of a bodily behavior: 'When I cultivate this kind of bodily behavior, unskillful qualities decline, and skillful qualities grow.' You should cultivate that kind of bodily conduct. That's why I said there are two kinds of bodily behavior.

97 Why did I say that there are two kinds of verbal behavior? Well, should you know of a kind of verbal behavior that it causes unskillful qualities to grow while skillful qualities decline, you should not cultivate it. Whereas, should you know of a kind of verbal behavior that it causes unskillful qualities to decline while skillful qualities grow, you should cultivate it. That's why I said there are two kinds of verbal behavior.

98 Why did I say that there are two kinds of search? Well, should you know of a kind of search that it causes unskillful qualities to grow while skillful qualities decline, you should not cultivate it. Whereas, should you know of a kind of search that it causes unskillful qualities to decline while skillful qualities grow, you should cultivate it. That's why I said there are two kinds of search.

99 That's how a mendicant practices for restraint in the monastic code."

100 Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

101 2.4. Sense Restraint

And then Sakka asked another question:

102 “But good fellow, how does a mendicant practice for restraint of the sense faculties?”

103 “Lord of gods, I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate. There are two kinds of sound known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … ideas known by the mind: that which you should cultivate, and that which you should not cultivate.”

104 When the Buddha said this, Sakka said to him:

105 “Sir, this is how I understand the detailed meaning of the Buddha’s brief statement: You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow.

105.2 You should not cultivate the kind of sound, smell, taste, touch, or idea known by the mind which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of idea known by the mind which causes unskillful qualities to decline while skillful qualities grow.

106 Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement. Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

107 And then Sakka asked another question:

108 “Good fellow, do all ascetics and brahmins have a single doctrine, ethics, desire, and attachment?”

109 “No, lord of gods, they do not.”

110 “Why not?”

111 “The world has many and diverse elements. Whatever element sentient beings insist on in this world of many and diverse elements, they obstinately stick to it, insisting that: ‘This is the only truth, anything else is futile.’ That’s why not all ascetics and brahmins have a single doctrine, ethics, desire, and attachment.”

112 “Good fellow, have all ascetics and brahmins reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal?”

113 “No, lord of gods, they have not.”

114 “Why not?”

115 “Those mendicants who are freed through the ending of craving have reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. That’s why not all ascetics and brahmins have reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal.”

116 Such was the Buddha’s answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, “That’s so true, Blessed One! That’s so true, Holy One! Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

117 And then Sakka, having approved and agreed with what the Buddha said, said to him,

118 "Turbulence, sir, is a disease, a boil, a dart. Turbulence drags a person to be regenerated in one state of existence or another. That's why a person finds themselves in states high and low. Elsewhere, among other ascetics and brahmins, I wasn't even given a chance to ask these questions that the Buddha has answered. The dart of doubt and indecision has lain within me for a long time, but the Buddha has plucked it out."

119 "Lord of gods, do you recall having asked this question of other ascetics and brahmins?"

120 "I do, sir."

121 "If you wouldn't mind, lord of gods, tell me how they answered."

122 "It's no trouble when someone such as the Blessed One is sitting here."

123 "Well, speak then, lord of gods."

124 "Sir, I approached those who I imagined were ascetics and brahmins living in the wilderness, in remote lodgings. But they were stumped by my question, and they even questioned me in return: 'What is the venerable's name?' So I answered them: 'Good fellow, I am Sakka, lord of gods.' So they asked me another question: 'But lord of gods, what deed brought you to this position?'

124.2 So I taught them the Dhamma as I had learned and memorized it. And they were pleased with just that much: 'We have seen Sakka, lord of gods! And he answered our questions!' Invariably, they become my disciples, I don't become theirs. But sir, I am the Buddha's disciple, a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening."

125 2.5. On Feeling Happy

"Lord of gods, do you recall ever feeling such joy and happiness before?"

126 "I do, sir."

127 "But how?"

128 "Once upon a time, sir, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. It occurred to me as victor, 'Now the gods shall enjoy both the nectar of the gods and the nectar of the titans.' But sir, that joy and happiness is in the sphere of the rod and the sword. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

128.2 But the joy and happiness I feel listening to the Buddha's teaching is not in the sphere of the rod and the sword. It does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

129 "But lord of gods, what reason do you see for speaking of such joy and happiness?"

130 "I see six reasons to speak of such joy and happiness, sir.

131 While staying right here,
remaining in the godly form,
I have gained an extended life:
know this, dear sir.

132 This is the first reason.

133 When I fall from the heavenly host,
leaving behind the non-human life,
I shall consciously go to a new womb,
wherever my mind delights.

134 This is the second reason.

135 Living happily under the guidance
of the one of unclouded wisdom,
I shall practice systematically,
aware and mindful.

136 This is the third reason.

137 And if awakening should arise
as I practice systematically,
I shall live as one who understands,
and my end shall come right there.

138 This is the fourth reason.

139 When I fall from the human realm,
leaving behind the human life,
I shall become a god again,
supreme in the heaven realm.

140 This is the fifth reason.

141 They are the finest of gods,
the glorious Akaniṭṭhas.
So long as my final life goes on,
there my home will be.

142 This is the sixth reason.

143 Seeing these six reasons I speak of such joy and happiness.

144 My wishes unfulfilled,
doubting and indecisive,
I wandered for such a long time,
in search of the Realized One.

145 I imagined that ascetics
living in seclusion
must surely be awakened,
so I went to sit near them.

146 ‘How is there success?
How is there failure?’
But they were stumped by such questions
about the path and practice.

147 And when they found out that I
was Sakka, come from the gods,
they questioned me instead about
the deed that brought me to this state.

148 I taught them the Dhamma
as I had learned it among men.
They were delighted with that, saying:
‘We’ve seen Vāsava!’

149 Now since I've seen the Buddha,
who helps us overcome doubt,
today, free of fear,
I pay homage to the awakened one.

150 Destroyer of the dart of craving,
the Buddha is unrivaled.
I bow to the great hero,
the Buddha, Kinsman of the Sun.

151 In the same way that divinity ought be revered
by we gods, dear sir,
today we shall revere you—
come, let us revere you ourselves!

152 You alone are the Awakened!
You are the Teacher supreme!
In the world with its gods,
you have no rival."

153 Then Sakka addressed the centaur Pañcasikha, "Dear Pañcasikha, you were very helpful to me, since you first charmed the Buddha, after which I went to see him. I shall appoint you to your father's position—you shall be king of the centaurs. And I give you Bhaddā Suriyavaccasā, for she loves you very much."

154 Then Sakka, touching the ground with his hand, expressed this heartfelt sentiment three times:

155 "Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

156 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

157 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!"

158 And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Sakka, lord of gods: "Everything that is liable to arise is liable to cease." And also for another 80,000 deities.

159 Such were the questions Sakka was invited to ask, and which were answered by the Buddha. And that's why the name of this discussion is "Sakka's Questions".

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22 — THE LONGER DISCOURSE ON MINDFULNESS MEDITATION

✦

1 So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

4 What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

4.2 They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

6 1.1. Mindfulness of Breathing

And how does a mendicant meditate observing an aspect of the body?

7 It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out.

8 Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.'

9 Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.'

10 They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'

11 They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

12 It's like a deft lathe-turner or lathe-turner's apprentice. When drawing a long pull they know: 'I'm drawing a long pull,' and when drawing a short pull they know: 'I'm drawing a short pull.'

13 And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

14 That's how a mendicant meditates by observing an aspect of the body.

16 1.2. The Postures

Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’ Whatever posture their body is in, they know it.

17 And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

18 That too is how a mendicant meditates by observing an aspect of the body.

20 1.3. Situational Awareness

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl, and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

21 And so they meditate observing an aspect of the body internally …

22 That too is how a mendicant meditates by observing an aspect of the body.

[24] 1.4. Focusing on the Repulsive

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

[25] It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And a person with clear eyes were to open it and examine the contents: 'These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.'

[27] And so they meditate observing an aspect of the body internally …

[28] That too is how a mendicant meditates by observing an aspect of the body.

[30] 1.5. Focusing on the Elements

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.'

[31] It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops.

[32] And so they meditate observing an aspect of the body internally …

[33] That too is how a mendicant meditates by observing an aspect of the body.

35 1.6. The Charnel Ground Contemplations

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally …

36 That too is how a mendicant meditates by observing an aspect of the body.

37 Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally …

38 That too is how a mendicant meditates by observing an aspect of the body.

39 Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews …

40 A skeleton without flesh but smeared with blood, and held together by sinews …

41 A skeleton rid of flesh and blood, held together by sinews …

42 Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone,

there a neck-bone, here a jaw-bone, there a tooth, here the skull. …

43 White bones, the color of shells …

44 Decrepit bones, heaped in a pile …

45 Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

45.2 With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

46 That too is how a mendicant meditates by observing an aspect of the body.

49 2. Observing the Feelings

And how does a mendicant meditate observing an aspect of feelings?

50 It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'

51 When they feel a painful feeling, they know: 'I feel a painful feeling.'

52 When they feel a neutral feeling, they know: 'I feel a neutral feeling.'

53 When they feel a pleasant feeling of the flesh, they know: 'I feel a pleasant feeling of the flesh.'

54 When they feel a pleasant feeling not of the flesh, they know: ‘I feel a pleasant feeling not of the flesh.’

55 When they feel a painful feeling of the flesh, they know: ‘I feel a painful feeling of the flesh.’

56 When they feel a painful feeling not of the flesh, they know: ‘I feel a painful feeling not of the flesh.’

57 When they feel a neutral feeling of the flesh, they know: ‘I feel a neutral feeling of the flesh.’

58 When they feel a neutral feeling not of the flesh, they know: ‘I feel a neutral feeling not of the flesh.’

59 And so they meditate observing an aspect of feelings internally, externally, and both internally and externally. With respect to feelings, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

60 That’s how a mendicant meditates by observing an aspect of feelings.

62 3. Observing the Mind

And how does a mendicant meditate observing an aspect of the mind?

63 It’s when a mendicant understands mind with greed as ‘mind with greed,’ and mind without greed as ‘mind without greed.’ They understand mind with hate as ‘mind with hate,’ and mind without hate as ‘mind without hate.’ They understand mind with delusion as ‘mind with delusion,’ and mind without delusion as ‘mind without delusion.’

63.2 They know constricted mind as ‘constricted mind,’ and scattered mind as ‘scattered mind.’ They know expansive mind as ‘expansive mind,’ and unexpansive mind as ‘unexpansive mind.’ They know mind that is not supreme as ‘mind that is not supreme,’ and mind that is supreme as ‘mind that is supreme.’

63.3 They know mind immersed in samādhi as ‘mind immersed in samādhi,’ and mind not immersed in samādhi as ‘mind not immersed in samādhi.’ They know freed mind as ‘freed mind,’ and unfreed mind as ‘unfreed mind.’

64 And so they meditate observing an aspect of the mind internally, externally, and both internally and externally. With respect to the mind, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

65 That’s how a mendicant meditates by observing an aspect of the mind.

67 4.1. The Hindrances

And how does a mendicant meditate observing an aspect of principles?

68 It’s when a mendicant meditates by observing an aspect of principles with respect to the five hindrances. And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

69 It’s when a mendicant who has sensual desire in them understands: ‘I have sensual desire in me.’ When they don’t have sensual desire in them, they understand: ‘I don’t have sensual desire in me.’ They understand

how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

70 When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

71 When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.' When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

72 When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.' When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

73 When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

74 And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to fall, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

75 That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

77 4.2. The Aggregates

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates. And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?

78 It's when a mendicant contemplates: 'Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.' And so they meditate observing an aspect of principles internally ...

79 That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

4.3. The Sense Fields

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields. And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

They understand the ear, sounds, and the fetter …

They understand the nose, smells, and the fetter …

They understand the tongue, tastes, and the fetter …

They understand the body, touches, and the fetter …

They understand the mind, ideas, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

And so they meditate observing an aspect of principles internally …

That's how a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

4.4. The Awakening Factors

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors. And how does a mendicant

meditate observing an aspect of principles with respect to the seven awakening factors?

92 It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fully developed.

93 When they have the awakening factor of investigation of principles … energy … rapture … tranquility … immersion … equanimity in them, they understand: 'I have the awakening factor of equanimity in me.' When they don't have the awakening factor of equanimity in them, they understand: 'I don't have the awakening factor of equanimity in me.' They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fully developed.

94 And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

95 That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

97 4.5. The Truths

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths. And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?

98 It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.'

99 The first recitation section is complete.

100 4.5.1. The Truth of Suffering

And what is the noble truth of suffering?

101 Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; being coupled with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

102 And what is rebirth? The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

103 And what is old age? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

104 And what is death? The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death.

105 And what is sorrow? The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering. This is called sorrow.

106 And what is lamentation? The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering. This is called lamentation.

107 And what is pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that's born from physical contact. This is called pain.

108 And what is sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact. This is called sadness.

109 And what is distress? The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering. This is called distress.

110 And what is meant by 'being coupled with the disliked is suffering'? There are sights, sounds, smells, tastes, touches, and ideas, which are unlikable, undesirable, and disagreeable. And there are those who want to harm, injure, disturb, and threaten you. The coming together with these, the joining, inclusion, mixing with them: this is what is meant by 'being coupled with the disliked is suffering'.

111 And what is meant by ‘separation from the liked is suffering’? There are sights, sounds, smells, tastes, touches, and ideas, which are likable, desirable, and agreeable. And there are those who want to help, benefit, comfort, and protect you: mother and father, brother and sister, friends and colleagues, relatives and kin. The division from these, the disconnection, segregation, and parting from them: this is what is meant by ‘separation from the liked is suffering’.

112 And what is meant by ‘not getting what you wish for is suffering’? In sentient beings who are liable to be reborn, such a wish arises: ‘Oh, if only we were not liable to be reborn! If only rebirth would not come to us!’ But you can’t get that by wishing. This is what is meant by ‘not getting what you wish for is suffering’.

112.2 In sentient beings who are liable to grow old … fall ill … die … experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: ‘Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!’ But you can’t get that by wishing. This is what is meant by ‘not getting what you wish for is suffering’.

113 And what is meant by ‘in brief, the five grasping aggregates are suffering’? They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness. This is what is meant by ‘in brief, the five grasping aggregates are suffering’.

114 This is called the noble truth of suffering.

115 4.5.2. The Origin of Suffering

And what is the noble truth of the origin of suffering?

116 It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence.

117 But where does that craving arise and where does it settle? Whatever in the world seems nice and pleasant, it is there that craving arises and settles.

118 And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving arises and settles. The ear … nose … tongue … body … mind in the world seems nice and pleasant, and it is there that craving arises and settles.

119 Sights … sounds … smells … tastes … touches … ideas in the world seem nice and pleasant, and it is there that craving arises and settles.

120 Eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness in the world seems nice and pleasant, and it is there that craving arises and settles.

121 Eye contact … ear contact … nose contact … tongue contact … body contact … mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

122 Feeling born of eye contact … feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … feeling born of mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

123 Perception of sights … perception of sounds … perception of smells … perception of tastes … perception of touches … perception of ideas in the world seems nice and pleasant, and it is there that craving arises and

settles.

124 Intention regarding sights … intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … intention regarding ideas in the world seems nice and pleasant, and it is there that craving arises and settles.

125 Craving for sights … craving for sounds … craving for smells … craving for tastes … craving for touches … craving for ideas in the world seems nice and pleasant, and it is there that craving arises and settles.

126 Thoughts about sights … thoughts about sounds … thoughts about smells … thoughts about tastes … thoughts about touches … thoughts about ideas in the world seem nice and pleasant, and it is there that craving arises and settles.

127 Considerations regarding sights … considerations regarding sounds … considerations regarding smells … considerations regarding tastes … considerations regarding touches … considerations regarding ideas in the world seem nice and pleasant, and it is there that craving arises and settles.

128 This is called the noble truth of the origin of suffering.

129 4.5.3. The Cessation of Suffering

And what is the noble truth of the cessation of suffering?

130 It's the fading away and cessation of that very same craving with no residue left behind; giving it away, letting it go, releasing it, and not clinging to it.

131 Whatever in the world seems nice and pleasant, it is there that craving is given up and ceases.

132 And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving is given up and ceases. ...

141 Considerations regarding ideas in the world seem nice and pleasant, and it is there that craving is given up and ceases.

142 This is called the noble truth of the cessation of suffering.

143 4.5.4. The Path

And what is the noble truth of the practice that leads to the cessation of suffering?

144 It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

145 And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

146 And what is right purpose? Purposes of renunciation, good will, and harmlessness. This is called right purpose.

147 And what is right speech? Refraining from lying, backbiting, harsh speech, and talking nonsense. This is called right speech.

148 And what is right action? Refraining from killing living creatures, stealing, and sexual misconduct. This is called right action.

149 And what is right livelihood? It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

150 And what is right effort? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

150.2 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. This is called right effort.

151 And what is right mindfulness? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

151.2 They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called right mindfulness.

152 And what is right immersion? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

152.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without

placing the mind and keeping it connected.

152.3 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

152.4 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion.

153 This is called the noble truth of the practice that leads to the cessation of suffering.

154 And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

155 That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

158 Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return.

159 Let alone seven years, anyone who develops these four kinds of mindfulness meditation in this way for six years … five years … four years … three years … two years … one year … seven months … six months … five

months … four months … three months … two months … one month … a fortnight … Let alone a fortnight, anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return.

160 'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.' That's what I said, and this is why I said it."

161 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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23 — WITH PĀYĀSI

✦

1 So I have heard. At one time Venerable Kassapa the Prince was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a Kosalan citadel named Setavyā. He stayed in the rosewood grove to the north of Setavyā.

2 Now at that time the chieftain Pāyāsi was living in Setavyā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

3 1. On Pāyāsi

Now at that time Pāyāsi had the following harmful misconception: "There is no afterlife. No beings are reborn spontaneously. There's no fruit or result of good and bad deeds."

4 The brahmins and householders of Setavyā heard, "It seems the ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the rosewood grove to the north of Setavyā. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.' It's good to see such perfected ones." Then, exiting Setavyā, they formed into companies and headed north to the grove.

5 Now at that time the chieftain Pāyāsi had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading north toward the grove, and addressed his butler, "My

butler, why are the brahmins and householders heading north toward the grove?"

6 "The ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the rosewood grove to the north of Setavyā. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.' They're going to see that Kassapa the Prince."

7 "Well then, go to the brahmins and householders and say to them: 'Worthy sir, the chieftain Pāyāsi asks you to wait, as he will also go to see the ascetic Kassapa the Prince.' Before Kassapa the Prince persuades those foolish and incompetent brahmins and householders that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds— for none of these things are true!"

8 "Yes, worthy sir," replied the butler, and did as he was asked.

9 Then Pāyāsi escorted by the brahmins and householders, went up to Kassapa the Prince, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Setavyā bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward Kassapa the Prince, some announced their name and clan, while some kept silent.

10 2. Nihilism

Seated to one side, the chieftain Pāyāsi said to Venerable Kassapa the Prince, "Worthy Kassapa, this is my doctrine and view: 'There is no after-

life. No beings are reborn spontaneously. There's no fruit or result of good and bad deeds.'"

11 "Chieftain, may I never see or hear of anyone holding such a doctrine or view! For how on earth can anyone say such a thing?

12 2.1. The Simile of the Moon and Sun
Well then, chieftain, I'll ask you about this in return, and you can answer as you like. What do you think, chieftain? Are the moon and sun in this world or the other world? Are they gods or humans?"

13 "They are in the other world, worthy Kassapa, and they are gods, not humans."

14 "By this method it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds."

15 "Even though the worthy Kassapa says this, still I think that there is no afterlife, no beings are reborn spontaneously, and there's no fruit or result of good and bad deeds."

16 "Is there a method by which you can prove what you say?"

17 "There is, worthy Kassapa."

18 "How, exactly, chieftain?"

19 "Well, I have friends and colleagues, relatives and kin who kill living creatures, steal, and commit sexual misconduct. They use speech that's false, backbiting, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Some time later they become sick, suffering, gravely ill.

19.2 When I know that they will not recover from their illness, I go to them and say, 'Worthy sir, there are some ascetics and brahmins who have this doctrine and view: "Those who kill living creatures, steal, and commit sexual misconduct; use speech that's false, backbiting, harsh, or nonsensical; and are covetous, malicious, and have wrong view—when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell."

19.3 You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in a place of loss, a bad place, the underworld, hell. If that happens, worthy sir, come and tell me that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.

19.4 I trust you and believe you. Anything you see will be just as if I've seen it for myself.' They agree to this. But they don't come back to tell me, nor do they send a messenger. This is the method by which I prove that there is no afterlife, no beings are reborn spontaneously, and there's no fruit or result of good and bad deeds."

20 2.2. The Simile of the Bandit

"Well then, chieftain, I'll ask you about this in return, and you can answer as you like. What do you think, chieftain? Suppose they were to arrest a bandit, a criminal and present him to you, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' Then you'd say to them, 'Well then, my men, tie this man's arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, at the place of execution to the south of the city, chop off his head.' Saying,

'Good,' they'd do as they were told, sitting him down at the place of execution. Could that bandit get the executioners to wait, saying, 'Please, good executioners! I have friends and colleagues, relatives and kin in such-and-such village or town. Wait until I've visited them, then I'll come back'? Or would they just chop off his head as he prattled on?"

22 "They'd just chop off his head."

23 "So even a human bandit couldn't get his human executioners to stay his execution. What then of your friends and colleagues, relatives and kin who are reborn in a lower realm after doing bad things? Could they get the wardens of hell to wait, saying, 'Please, good wardens of hell! Wait until I've gone to the chieftain Pāyāsi to tell him that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds'?

23.2 By this method, too, it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds."

24 "Even though the worthy Kassapa says this, still I think that there is no afterlife."

25 "Is there a method by which you can prove what you say?"

26 "There is, worthy Kassapa."

27 "How, exactly, chieftain?"

28 "Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures, stealing, and sexual misconduct. They refrain from speech that's false, backbiting, harsh, or nonsensical. And they're content,

kind-hearted, with right view. Some time later they become sick, suffering, gravely ill.

28.2 When I know that they will not recover from their illness, I go to them and say, 'Worthy sir, there are some ascetics and brahmins who have this doctrine and view: "Those who refrain from killing living creatures, stealing, and sexual misconduct; who refrain from speech that's false, backbiting, harsh, or nonsensical; and are content, kind-hearted, with right view—when their body breaks up, after death, are reborn in a good place, a heavenly realm."

28.3 You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in a good place, a heavenly realm. If that happens, worthy sir, come and tell me that there is an afterlife. I trust you and believe you. Anything you see will be just as if I've seen it for myself.' They agree to this.

28.4 But they don't come back to tell me, nor do they send a messenger. This is the method by which I prove that there is no afterlife."

29 2.3. The Simile of the Sewer

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there were a man sunk over his head in a sewer. Then you were to order someone to pull him out of the sewer, and they'd agree to do so. Then you'd tell them to carefully scrape the dung off that man's body with bamboo scrapers, and they'd agree to do so. Then you'd tell them to carefully scrub that man's body down with pale clay three times, and they'd do so. Then you'd tell them to smear that man's body with oil, and carefully wash him down with fine paste three times, and they'd do so. Then

you'd tell them to dress that man's hair and beard, and they'd do so. Then you'd tell them to provide that man with costly garlands, makeup, and clothes, and they'd do so. Then you'd tell them to bring that man up to the stilt longhouse and set him up with the five kinds of sensual stimulation, and they'd do so.

30 What do you think, chieftain? Now that man is nicely bathed and anointed, with hair and beard dressed, bedecked with garlands and bracelets, dressed in white, supplied and provided with the five kinds of sensual stimulation upstairs in the royal longhouse. Would he want to plunge back into that sewer again?"

31 "No, worthy Kassapa. Why is that? Because that sewer is filthy, stinking, disgusting, and repulsive, and it's regarded as such."

32 "In the same way, chieftain, to the gods, human beings are filthy, stinking, disgusting, and repulsive, and are regarded as such. The smell of humans reaches the gods even a hundred leagues away. What then of your friends and colleagues, relatives and kin who are reborn in a higher realm after doing good things? Will they come back to tell you that there is an afterlife? By this method, too, it ought to be proven that there is an afterlife."

33 "Even though the worthy Kassapa says this, still I think that there is no afterlife."

34 "Can you prove it?"

35 "I can."

36 "How, exactly, chieftain?"

37 "Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures and so on. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, 'Worthy sir, there are some ascetics and brahmins who have this doctrine and view: "Those who refrain from killing living creatures and so on are reborn in a good place, a heavenly realm, in the company of the gods of the thirty-three." You do all these things.

37.2 If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in the company of the gods of the thirty-three. If that happens, worthy sir, come and tell me that there is an afterlife. I trust you and believe you. Anything you see will be just as if I've seen it for myself.' They agree to this.

37.3 But they don't come back to tell me, nor do they send a messenger. This is how I prove that there is no afterlife."

38 2.4. The Simile of the gods of the thirty-three

"Well then, chieftain, I'll ask you about this in return, and you can answer as you like. A hundred human years are equivalent to one day and night for the gods of the thirty-three. Thirty such days make a month, and twelve months make a year. The gods of the thirty-three have a lifespan of a thousand such years. Now, as to your friends who are reborn in the company of the gods of the thirty-three after doing good things. If they think, 'First I'll amuse myself for two or three days, supplied and provided with the five kinds of heavenly sensual stimulation. Then I'll go back to Pāyāsi and tell him that there is an afterlife.' Would they come back to tell you that there is an afterlife?"

39 "No, worthy Kassapa. For I would be long dead by then. But worthy Kassapa, who has told you that the gods of the thirty-three exist, or that they have such a long lifespan? I don't believe you."

40 2.5. Blind From Birth

"Chieftain, suppose there was a person blind from birth. They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun. They'd say, 'There's no such thing as dark and bright sights, and no one who sees them. There's no such thing as blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and no one who sees these things. I don't know it or see it, therefore it doesn't exist.' Would they be speaking rightly?"

41 "No, worthy Kassapa. There are such things as dark and bright sights, and one who sees them. And those other things are real, too, as is the one who sees them. So it's not right to say this: 'I don't know it or see it, therefore it doesn't exist.'"

42 "In the same way, chieftain, when you tell me you don't believe me you seem like the blind man in the simile. You can't see the other world the way you think, with the eye of the flesh. There are ascetics and brahmins who live in the wilderness, frequenting remote lodgings in the wilderness and the forest.

42.2 Meditating diligent, keen, and resolute, they purify the heavenly eye, the power of clairvoyance. With clairvoyance that is purified and superhuman, they see this world and the other world, and sentient beings

who are spontaneously reborn. That's how to see the other world, not how you think, with the eye of the flesh. By this method, too, it ought to be proven that there is an afterlife."

43 "Even though the worthy Kassapa says this, still I think that there is no afterlife."

44 "Can you prove it?"

45 "I can."

46 "How, exactly, chieftain?"

47 "Well, I see ascetics and brahmins who are ethical, of good character, who want to live and don't want to die, who want to be happy and recoil from pain. I think to myself, 'If those ascetics and brahmins knew that things were going to be better for them after death, they'd drink poison, take their lives, hang themselves, or throw themselves off a cliff.

47.2 They mustn't know that things are going to be better for them after death. That's why they are ethical, of good character, wanting to live and not wanting to die, wanting to be happy and recoiling from pain.' This is the method by which I prove that there is no afterlife."

48 2.6. The Simile of the Pregnant Woman

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

49 Once upon a time, a certain brahmin had two wives. One had a son ten or twelve years of age, while the other was pregnant and about to give birth. Then the brahmin passed away.

50 So the youth said to his mother's co-wife, 'Madam, all the money, grain, silver, and gold is mine, and you get nothing. Transfer to me my father's inheritance.'

51 But the brahmin lady said, 'Wait, my dear, until I give birth. If it's a boy, one portion shall be his. If it's a girl, she will be your reward.'

52 But for a second time, and a third time, the youth insisted that the entire inheritance must be his.

53 So the brahmin lady took a knife, went to her bedroom, and sliced open her belly, thinking, 'Until I give birth—whether it's a boy or a girl!' She destroyed her own life and that of the fetus, as well as any wealth.

54 Being foolish and incompetent, she sought an inheritance irrationally and fell to ruin and disaster. In the same way, chieftain, being foolish and incompetent, you're seeking the other world irrationally and will fall to ruin and disaster, just like that brahmin lady. Good ascetics and brahmins don't force what is unripe to ripen; rather, they wait for it to ripen.

54.2 For the life of astute ascetics and brahmins is beneficial. So long as they remain, good ascetics and brahmins brim with merit, and act for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. By this method, too, it ought to be proven that there is an afterlife."

55 "Even though the worthy Kassapa says this, still I think that there is no afterlife."

56 "Can you prove it?"

57 "I can."

58 "How, exactly, chieftain?"

59 "Suppose they were to arrest a bandit, a criminal and present him to me, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' I say to them, 'Well then, worthy sir, place this man in a pot while he's still alive. Close up the mouth, bind it up with damp leather, and seal it with a thick coat of damp clay. Then lift it up on a stove and light the fire.'

59.2 They agree, and do what I ask. When we know that that man has passed away, we lift down the pot and break it open, uncover the mouth, and slowly peek inside, thinking, 'Hopefully we'll see his soul escaping.' But we don't see his soul escaping. This is how I prove that there is no afterlife."

60 2.7. The Simile of the Dream

"Well then, chieftain, I'll ask you about this in return, and you can answer as you like. Do you recall ever having a midday nap and seeing delightful parks, woods, meadows, and lotus ponds in a dream?"

61 "I do, worthy Kassapa."

62 "At that time were you guarded by hunchbacks, dwarves, coquettes, and maidens?"

63 "I was."

64 "But did they see your soul entering or leaving?"

65 "No they did not."

66 "So if they couldn't even see your soul entering or leaving while you were still alive, how could you see the soul of a dead man? By this method, too, it ought to be proven that there is an afterlife, there are beings reborn

spontaneously, and there is a fruit or result of good and bad deeds."

67 "Even though the worthy Kassapa says this, still I think that there is no afterlife."

68 "Can you prove it?"

69 "I can."

70 "How, exactly, chieftain?"

71 "Suppose they were to arrest a bandit, a criminal and present him to me, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' I say to them, 'Well then, worthy sir, weigh this man with scales while he's still alive. Then strangle him with a bowstring, and when he's dead, weigh him again.' They agree, and do what I ask. So long as they are alive, they're lighter, softer, more flexible. But when they die they become heavier, stiffer, less flexible. This is how I prove that there is no afterlife."

72 2.8. The Simile of the Hot Iron Ball

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose a person was to heat an iron ball all day until it was burning, blazing, and glowing, and then they weigh it with scales. After some time, when it had cooled and become quenched, they'd weigh it again. When would that iron ball be lighter, softer, and more workable—when it's burning or when it's cool?"

73 "So long as the iron ball is full of heat and air—burning, blazing, and glowing—it's lighter, softer, and more workable. But when it lacks heat and air—cooled and quenched—it's heavier, stiffer, and less workable."

74 "In the same way, so long as this body is full of life and warmth and consciousness it's lighter, softer, and more flexible. But when it lacks life and warmth and consciousness it's heavier, stiffer, and less flexible. By this method, too, it ought to be proven that there is an afterlife."

75 "Even though the worthy Kassapa says this, still I think that there is no afterlife."

76 "Can you prove it?"

77 "I can."

78 "How, exactly, chieftain?"

79 "Suppose they were to arrest a bandit, a criminal and present him to me, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' I say to them, 'Well then, worthy sir, take this man's life without damaging his outer skin, inner skin, flesh, sinews, bones, or marrow. Hopefully we'll see his soul escaping.' They agree, and do what I ask.

79.2 When he's nearly dead, I tell them to lay him on his back in hope of seeing his soul escape. They do so. But we don't see his soul escaping. I tell them to lay him bent over, to lay him on his side, to lay him on the other side; to stand him upright, to stand him upside down; to strike him with fists, stones, rods, and swords; and to give him a good shaking in hope of seeing his soul escape.

79.3 They do all these things. But we don't see his soul escaping. For him the eye itself is present, and so are those sights. Yet he does not experience that sense-field. The ear itself is present, and so are those sounds. Yet he does not experience that sense-field. The nose itself is present, and so are those smells. Yet he does not experience that sense-field.

79.4 The tongue itself is present, and so are those tastes. Yet he does not experience that sense-field. The body itself is present, and so are those touches. Yet he does not experience that sense-field. This is how I prove that there is no afterlife."

80 2.9. The Simile of the Horn Blower

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

81 Once upon a time, a certain horn blower took his horn and traveled to a borderland, where he went to a certain village. Standing in the middle of the village, he sounded his horn three times, then placed it on the ground and sat down to one side.

82 Then the people of the borderland thought, 'Oh my, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?' They gathered around the horn blower and said, 'Oh my, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?'

83 'The sound is made by this, which is called a horn.'

84 They laid that horn on its back, saying, 'Speak, good horn! Speak, good horn!' But still the horn made no sound.

85 Then they lay the horn bent over, they lay it on its side, they lay it on its other side; they stood it upright, they stood it upside down; they struck it with fists, stones, rods, and swords; and they gave it a good shake, saying, 'Speak, good horn! Speak, good horn!' But still the horn made no sound.

86 So the horn blower thought, ‘How foolish are these borderland folk! For how on earth can they seek the sound of a horn so irrationally?’ And as they looked on, he picked up the horn, sounded it three times, and took it away with him.

87 Then the people of the borderland thought, ‘So, it seems, when what is called a horn is accompanied by a person, effort, and wind, it makes a sound. But when these things are absent it makes no sound.’

88 In the same way, so long as this body is full of life and warmth and consciousness it walks back and forth, stands, sits, and lies down. It sees sights with the eye, hears sounds with the ear, smells odors with the nose, tastes flavors with the tongue, encounters touches with the body, and knows ideas with the mind. But when it lacks life and warmth and consciousness it does none of these things. By this method, too, it ought to be proven that there is an afterlife.”

89 “Even though the worthy Kassapa says this, still I think that there is no afterlife.”

90 “Can you prove it?”

91 “I can.”

92 “How, exactly, chieftain?”

93 “Suppose they were to arrest a bandit, a criminal and present him to me, saying, ‘Sir, this is a bandit, a criminal. Punish him as you will.’ I say to them, ‘Well then, worthy sir, cut open this man’s outer skin. Hopefully we might see his soul.’ They cut open his outer skin, but we see no soul. I say

to them, ‘Well then, worthy sir, cut open his inner skin, flesh, sinews, bones, or marrow. Hopefully we’ll see his soul.’ They do so, but we see no soul. This is how I prove that there is no afterlife.”

94 2.10. The Simile of the Fire-Worshiping Matted-Hair Ascetic

“Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

95 Once upon a time, a certain fire-worshiping matted-hair ascetic settled in a leaf hut in a wilderness region. Then a caravan came out from a certain country. It stayed for one night not far from that ascetic’s hermitage, and then moved on. The ascetic thought, ‘Why don’t I go to that caravan’s campsite? Hopefully I’ll find something useful there.’

96 So he went, and he saw a little baby boy abandoned there. When he saw this he thought, ‘It’s not proper for me to look on while a human being dies. Why don’t I bring this boy back to my hermitage, nurse him, provide for him, and raise him?’ So that’s what he did.

97 When the boy was ten or twelve years old, the ascetic had some business come up in the country. So he said to the boy, ‘My dear, I wish to go to the country. Serve the sacred flame. Do not extinguish it. But if you should extinguish it, here is the hatchet, the firewood, and the bundle of drill-sticks. Light the fire and serve it.’ And having instructed the boy, the ascetic went to the country.

98 But the boy was so engrossed in his play, the fire went out. He thought, ‘My father told me to serve the sacred flame. Why don’t I light it again and serve it?’

99 So he chopped the bundle of drill-sticks with the hatchet, thinking, ‘Hopefully I’ll get a fire!’ But he still got no fire.

100 He split the bundle of drill-sticks into two, three, four, five, ten, or a hundred parts. He chopped them into splinters, pounded them in a mortar, and swept them away in a strong wind, thinking, ‘Hopefully I’ll get a fire!’ But he still got no fire.

101 Then the matted-hair ascetic, having concluded his business in the country, returned to his own hermitage, and said to the boy, ‘I trust, my dear, that the fire didn’t go out?’ And the boy told him what had happened. Then the ascetic thought, ‘How foolish is this boy, how incompetent! For how on earth can he seek a fire so irrationally?’

102 So while the boy looked on, he took a bundle of fire-sticks, lit the fire, and said, ‘Dear boy, this is how to light a fire. Not the foolish and incompetent way you sought it so irrationally.’ In the same way, chieftain, being foolish and incompetent, you seek the other world irrationally. Let go of this harmful misconception, chieftain, let go of it! Don’t create lasting harm and suffering for yourself!”

103 “Even though the worthy Kassapa says this, still I’m not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. If I let go of this harmful misconception, there will be some who say to me, ‘How foolish is the chieftain Pāyāsi, how incompetent, that he should hold on to a mistake!’ I shall carry on with this view out of anger, contempt, and spite!”

104 2.11. The Simile of the Two Caravan Leaders

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

105 Once upon a time, a large caravan of a thousand wagons traveled from a country in the east to the west. Wherever they went they quickly used up the grass, wood, water, and the green foliage. Now, that caravan had two leaders, each in charge of five hundred wagons. They thought, 'This is a large caravan of a thousand wagons. Wherever we go we quickly use up the grass, wood, water, and the green foliage. Why don't we split the caravan in two halves?' So that's what they did.

106 One caravan leader, having prepared much grass, wood, and water, started the caravan. After two or three days' journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said, 'Worthy sir, where do you come from?'

107 'From such-and-such a country.'

108 'And where are you going?'

109 'To the country named such-and-such.'

110 'But has there been much rain in the desert up ahead?'

111 'Indeed there has, worthy sir. The tracks are sprinkled with water, and there is much grass, wood, and water. Discard your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don't tire your draught teams.'

112 So the caravan leader addressed his drivers, ‘This man says that there has been much rain in the desert up ahead. He advises us to discard the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won’t tire our draught teams. So let’s discard the grass, wood, and water and restart the caravan with lightly-laden wagons.’

113 ‘Yes, worthy sir,’ the drivers replied, and that’s what they did.

114 But in the caravan’s first campsite they saw no grass, wood, or water. And in the second, third, fourth, fifth, sixth, and seventh campsites they saw no grass, wood, or water. And all fell to ruin and disaster. And the men and beasts in that caravan were all devoured by that non-human spirit. Only their bones were left over.

115 Now, when the second caravan leader knew that the first caravan was well underway, he prepared much grass, wood, and water and started the caravan. After two or three days’ journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said, ‘Worthy sir, where do you come from?’

116 ‘From such-and-such a country.’

117 ‘And where are you going?’

118 ‘To the country named such-and-such.’

119 ‘But has there been much rain in the desert up ahead?’

120 ‘Indeed there has, worthy sir. The tracks are sprinkled with water, and there is much grass, wood, and water. Discard your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don’t tire your

draught teams.'

121 So the caravan leader addressed his drivers, 'This man says that there has been much rain in the desert up ahead. He advises us to discard the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won't tire our draught teams. But this person is neither our friend nor relative. How can we proceed out of trust in him? We shouldn't discard any grass, wood, or water, but continue with our goods as laden. We shall not discard any old stock.'

122 'Yes, worthy sir,' the drivers replied, and they restarted the caravan with the goods as laden.

123 And in the caravan's first campsite they saw no grass, wood, or water. And in the second, third, fourth, fifth, sixth, and seventh campsites they saw no grass, wood, or water. And they saw the other caravan that had come to ruin. And they saw the bones of the men and beasts who had been devoured by that non-human spirit.

124 So the caravan leader addressed his drivers, 'This caravan came to ruin, as happens when guided by a foolish caravan leader. Well then, worthy sir, discard any of our merchandise that's of little value, and take what's valuable from this caravan.'

125 'Yes, worthy sir' replied the drivers, and that's what they did. They crossed over the desert safely, as happens when guided by an astute caravan leader.

126 In the same way, chieftain, being foolish and incompetent, you will come to ruin seeking the other world irrationally, like the first caravan leader. And those who think you're worth listening to and trusting will

also come to ruin, like the drivers. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

127 "Even though the worthy Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!"

128 2.12. The Simile of the Dung-Carrier

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

129 Once upon a time, a certain swineherd went from his own village to another village. There he saw a large pile of dry dung abandoned. He thought, 'This pile of dry dung can serve as food for my pigs. Why don't I carry it off?' So he spread out his upper robe, shoveled the dry dung onto it, tied it up into a parcel, lifted it on to his head, and went on his way. While on his way a large storm out of season poured down. Smeared with leaking, oozing dung down to his fingernails, he kept on carrying the load of dung.

130 When people saw him they said, 'Have you gone mad, lad? Have you lost your mind? For how on earth can you, smeared with leaking, oozing dung down to your fingernails, keep on carrying that load of dung?'

131 'You're the mad ones, lads! You're the ones who've lost your minds! For this will serve as food for my pigs.'

132 In the same way, chieftain, you seem like the dung carrier in the simile. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

133 "Even though the worthy Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!"

134 2.13. The Simile of the Gamblers

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

135 Once upon a time, two gamblers were playing with seed dice. One gambler, every time they took a bad hand, swallowed the losing seed.

136 The second gambler saw him, and said, 'Well, dear, you've won it all! Give me the seed dice, I will roll them.'

137 'Yes, dear,' the gambler replied, and gave them.

138 Then the gambler soaked the seed dice in poison and said to the other, 'Come, dear, let's play seed dice.'

139 'Yes, dear,' the other gambler replied.

140 And for a second time the gamblers played with seed dice. And for the second time, every time they took a bad hand, that gambler swallowed the losing seed.

141 The second gambler saw him, and said,

142 ‘The man swallows the dice without realizing
they’re smeared with most terrible venom.
Swallow, you damn cheat, swallow!
Soon you’ll know the bitter fruit!’

143 In the same way, chieftain, you seem like the gambler in the simile. Let go of this harmful misconception, chieftain, let go of it! Don’t create lasting harm and suffering for yourself!”

144 “Even though the worthy Kassapa says this, still I’m not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!”

145 2.14. The Simile of the Man Who Carried Hemp
“Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

146 Once upon a time, the inhabitants of a certain country emigrated. Then one friend said to another, ‘Come, dear, let’s go to that country. Hopefully we’ll get some riches there!’

147 ‘Yes, dear,’ the other replied.

148 They went to that country, and to a certain deserted village. There they saw a pile of abandoned sunn hemp. Seeing it, one friend said to the other, ‘This is a pile of abandoned sunn hemp. Well then, dear, you make up a load of hemp, and I’ll make one too. Let’s both take a load of hemp and go on.’

149 ‘Yes, dear,’ he said. Carrying their loads of hemp they went to another deserted village.

150 There they saw much sunn hemp thread abandoned. Seeing it, one friend said to the other, ‘This pile of abandoned sunn hemp thread is just what we wanted the hemp for! Well then, dear, let’s abandon our loads of hemp, and both take a load of hemp thread and go on.’

151 ‘I’ve already carried this load of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’ So one friend abandoned their load of hemp and picked up a load of hemp thread.

152 They went to another deserted village. There they saw much sunn hemp cloth abandoned. Seeing it, one friend said to the other, ‘This pile of abandoned sunn hemp cloth is just what we wanted the hemp and hemp thread for! Well then, dear, let’s abandon our loads, and both take a load of hemp cloth and go on.’

153 ‘I’ve already carried this load of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’ So one friend abandoned their load of hemp thread and picked up a load of hemp cloth.

154 They went to another deserted village. There they saw a pile of flax, and by turn, linen thread, linen cloth, cotton, cotton thread, cotton cloth, iron, copper, tin, lead, silver, and gold abandoned. Seeing it, one friend said to the other, ‘This pile of gold is just what we wanted all those other things for! Well then, dear, let’s abandon our loads, and both take a load of gold and go on.’

155 ‘I’ve already carried this load of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’ So one friend abandoned their load of silver and picked up a load of gold.

156 Then they returned to their own village. When one friend returned with a load of sunn hemp, they didn’t please their parents, their partners and children, or their friends and colleagues. And they got no pleasure and happiness on that account. But when the other friend returned with a load of gold, they pleased their parents, their partners and children, and their friends and colleagues. And they got much pleasure and happiness on that account.

157 In the same way, chieftain, you seem like the hemp-carrier in the simile. Let go of this harmful misconception, chieftain, let go of it! Don’t create lasting harm and suffering for yourself!”

158 3. Going for Refuge

“I was delighted and satisfied with your very first simile, worthy Kassapa! Nevertheless, I wanted to hear your various solutions to the problem, so I thought I’d oppose you in this way. Excellent, worthy Kassapa! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the worthy Kassapa has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Kassapa remember me as a lay follower who has gone for refuge for life.

159 Worthy Kassapa, I wish to perform a great sacrifice. Please instruct me so it will be for my lasting welfare and happiness.”

160 4. On Sacrifice

"Chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or brilliant or bountiful.

161 Suppose a farmer was to enter a wood taking seed and plough. And on that barren field, that barren ground, with uncleared stumps he sowed seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens don't provide enough rain when needed. Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?"

162 "No, worthy Kassapa."

163 "In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or brilliant or bountiful.

164 But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and brilliant and bountiful.

165 Suppose a farmer was to enter a wood taking seed and plough. And on that fertile field, that fertile ground, with well-cleared stumps he sowed seeds that were intact, unspoiled, not weather-damaged, fertile, and well kept. And the heavens provide plenty of rain when needed. Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?"

166 "Yes, worthy Kassapa."

167 "In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and brilliant and bountiful."

168 5. On the Student Uttara

Then the chieftain Pāyāsi set up an offering for ascetics and brahmins, for paupers, vagrants, supplicants, and beggars. At that offering such food as sour gruel with false black pepper was given, and rough clothes with knotted fringes. Now, it was a student named Uttara who organized that offering.

169 When the offering was over he referred to it like this, "Through this offering may I be together with the chieftain Pāyāsi in this world, but not in the next."

170 Pāyāsi heard of this, so he summoned Uttara and said, "Is it really true, dear Uttara, that you referred to the offering in this way?"

171 "Yes, worthy sir."

172 “But why? Don’t we who seek merit expect some result from the offering?”

173 “At your offering such food as sour gruel with false black pepper was given, which you wouldn’t even want to touch with your foot, much less eat. And also rough clothes with knotted fringes, which you also wouldn’t want to touch with your foot, much less wear. Worthy sir, you’re dear and beloved to me. But how can I reconcile one so dear with something so disagreeable?”

174 “Well then, dear Uttara, set up an offering with the same kind of food that I eat, and the same kind of clothes that I wear.”

175 “Yes, worthy sir,” replied Uttara, and did so.

176 So the chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the four great kings, in an empty palace of sirisa wood. But the student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the thirty-three.

177 6. The Godling Pāyāsi

Now at that time Venerable Gavampati would often go to that empty sirisa palace for the day’s meditation. Then the godling Pāyāsi went up to him, bowed, and stood to one side. Gavampati said to him, “Who are you, reverend?”

178 “Sir, I am the chieftain Pāyāsi.”

179 "Didn't you have the view that there is no afterlife, no beings are reborn spontaneously, and there's no fruit or result of good and bad deeds?"

180 "It's true, sir, I did have such a view. But Master Kassapa the Prince dissuaded me from that harmful misconception."

181 "But the student named Uttara who organized that offering for you—where has he been reborn?"

182 "Sir, Uttara gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the thirty-three. But I gave gifts carelessly, thoughtlessly, not with my own hands, giving the dregs. When my body broke up, after death, I was reborn in company with the gods of the four great kings, in an empty sirisa palace.

183 So, sir, when you've returned to the human realm, please announce this: 'Give gifts carefully, thoughtfully, with your own hands, not giving the dregs. The chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the four great kings, in an empty palace of sirisa. But the student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the thirty-three.'"

184 So when Venerable Gavampati returned to the human realm he made that announcement.

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24 — ABOUT PĀṬIKAPUTTA

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1 1. The Story of Sunakkhatta

So I have heard. At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Anupiya. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Anupiya for alms. Then it occurred to him, "It's too early to wander for alms in Anupiya. Why don't I go to visit the wanderer of the Bhaggava clan in his monastery?"

2 So that's what he did. Then the wanderer of the Bhaggava clan said to the Buddha, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, here, a seat is ready."

3 The Buddha sat down on the seat spread out, while the wanderer of the Bhaggava clan took a low seat, sat to one side, and said to the Buddha, "Sir, a few days ago Sunakkhatta the Licchavi came to me and said: 'Now, Bhaggava, I have disavowed the Buddha. Now I no longer live dedicated to him.' Sir, is what Sunakkhatta said true?"

4 "Indeed it is, Bhaggava.

5 A few days ago Sunakkhatta the Licchavi came to me, bowed, sat down to one side, and said: 'Now I disavow the Buddha! Now I shall no longer live dedicated to you.'

6 When Sunakkhatta said this, I said to him, ‘But Sunakkhatta, did I ever say to you: “Come, live dedicated to me”?’

7 ‘No, sir.’

8 ‘Or did you ever say to me: “Sir, I shall live dedicated to the Buddha”?’

9 ‘No, sir.’

10 ‘So it seems that I did not ask you to live dedicated to me, nor did you say you would live dedicated to me. In that case, you futile man, who are you and what do you disavow? See how far you have strayed!’

11 ‘But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.’

12 ‘But Sunakkhatta, did I ever say to you: “Come, live dedicated to me and I will perform a superhuman demonstration of psychic power for you”?’

13 ‘No, sir.’

14 ‘Or did you ever say to me: “Sir, I shall live dedicated to the Buddha, and the Buddha will perform a superhuman demonstration of psychic power for me”?’

15 ‘No, sir.’

16 ‘So it seems that I did not ask this of you, and you did not require it of me. In that case, you futile man, who are you and what do you disavow? What do you think, Sunakkhatta? Whether or not there is a demonstra-

tion of psychic power, and regardless of the goal for which I taught the Dhamma, does it deliver one who applies it to the complete ending of suffering?'

17 'It does, sir.'

18 'So it seems that whether or not there is a demonstration of psychic power, and regardless of the goal for which I taught the Dhamma, it delivers one who applies it to the complete ending of suffering. In that case, what is the point of superhuman demonstrations of psychic power? See how far you have strayed, you silly man!'

19 'But sir, the Buddha never describes the origin of the world to me.'

20 'But Sunakkhatta, did I ever say to you: "Come, live dedicated to me and I will describe the origin of the world to you"?'

21 'No, sir.'

22 'Or did you ever say to me: "Sir, I shall live dedicated to the Buddha, and the Buddha will describe the origin of the world to me"?'

23 'No, sir.'

24 'So it seems that I did not ask this of you, and you did not require it of me. In that case, you futile man, who are you and what do you disavow? What do you think, Sunakkhatta? Whether or not the origin of the world is described, and regardless of the goal for which I taught the Dhamma, does it deliver one who applies it to the complete ending of suffering?'

25 'It does, sir.'

26 ‘So it seems that whether or not the origin of the world is described, and regardless of the goal for which I taught the Dhamma, it delivers one who applies it to the complete ending of suffering. In that case, what is the point of describing the origin of the world? See how far you have strayed, you silly man!

27 In many ways, Sunakkhatta, you have praised me like this in the Vajjian capital: “That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.”

28 In many ways you have praised the teaching like this in the Vajjian capital: “The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

29 In many ways you have praised the Saṅgha like this in the Vajjian capital: “The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.”

30 I declare this to you, Sunakkhatta, I announce this to you! There will be some who say to you that Sunakkhatta was unable to lead the spiritual life under the ascetic Gotama. That’s why he resigned the training and returned to a lesser life. That’s what they’ll say.’

31 Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

32 2. On the Aristocrat of Kuru

Bhaggava, this one time I was staying in the land of the Kurus where they have a town named Uttarakā. Then I robed up in the morning and, taking my bowl and robe, entered Uttarakā for alms with Sunakkhatta the Licchavi as my second monk. Now at that time a naked ascetic who was an aristocrat of Kuru had taken a vow to behave like a dog. When food is tossed on the ground, he gets down on all fours, eating and devouring it just with his mouth.

33 Sunakkhatta saw him doing this and thought, 'That ascetic is a holy man!'

34 Then, knowing Sunakkhatta's train of thought, I said to him, 'Don't you claim to be an ascetic who follows the Sakyan, you silly man?'

35 'But why does the Buddha say this to me?'

36 'When you saw that naked ascetic of Kuru, didn't you think, "That ascetic is a holy man!"?'

37 'Yes, sir. But sir, are you jealous of the perfected ones?'

38 'I'm not jealous of the perfected ones, you silly man. Rather, you should give up this harmful misconception that has arisen in you. Don't create lasting harm and suffering for yourself!

39 That naked ascetic the aristocrat of Kuru, who you imagine to be a holy man, will die of flatulence in seven days. And when he dies, he'll be reborn in the very lowest rank of titans, named the Kālakañjas. And they'll throw

him in the charnel ground on a clump of vetiver. If you wish, Sunakkhatta, go to the aristocrat of Kuru and ask him whether he knows his own destiny.

39.2 It's possible that he will answer: "Reverend Sunakkhatta, I know my own destiny. I've been reborn in the very lowest rank of titans, named the Kālakañjas.'"

40 So, Bhaggava, Sunakkhatta went to see the aristocrat of Kuru and said to him, 'Reverend aristocrat of Kuru, the ascetic Gotama has declared that you will die of flatulence in seven days. And when you die, you'll be reborn in the very lowest rank of titans, named the Kālakañjas. And when you die, they'll throw you in the charnel ground on a clump of vetiver. But by eating just a little food and drinking just a little water, you'll prove what the ascetic Gotama says to be false.'

41 Then Sunakkhatta counted up the days until the seventh day, as happens when you have no faith in the Realized One. But on the seventh day, the naked ascetic who was an aristocrat of Kuru died of flatulence. And when he passed away, he was reborn in the very lowest rank of titans, named the Kālakañjas. And when he passed away, they threw him in the charnel ground on a clump of vetiver.

42 Sunakkhatta the Licchavi heard about this. So he went to see the aristocrat of Kuru in the charnel ground on the clump of vetiver. There he struck him with his fist three times, 'Reverend aristocrat of Kuru, do you know your destiny?'

43 Then the aristocrat of Kuru got up, rubbing his back with his hands, and said, ‘Reverend Sunakkhatta, I know my own destiny. I’ve been reborn in the very lowest rank of titans, named the Kālakañjas.’ After speaking, he fell flat right there.

44 Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, ‘What do you think, Sunakkhatta? Did the prediction I made about the aristocrat of Kuru turn out to be correct, or not?’

45 ‘It turned out to be correct.’

46 ‘What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?’

47 ‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

48 ‘Though I performed such a superhuman demonstration of psychic power you say this: “But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.” See how far you have strayed!’ Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

49 3. On the Naked Ascetic Kaḷāramaṭṭaka

This one time, Bhaggava, I was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the naked ascetic Kaḷāramaṭṭaka was residing in Vesālī. And in the Vajjian capital he had reached the peak of material things and fame. He had undertaken these seven vows. ‘As long as I live, I will be a naked ascetic, not wearing clothes. As long as I live, I will be chaste, not having sex. As long as I live, I will consume only meat and beer, not eating rice and porridge. And I will not go

past the following shrines near Vesālī: the Udena Shrine to the east, the Gotamaka to the south, the Seven Maidens to the west, and the Many Sons to the north.' And it was due to undertaking these seven vows that he had reached the peak of material things and fame.

50 So, Bhaggava, Sunakkhatta went to see Kaḷāramaṭṭaka and asked him a question. But when it stumped him, he displayed annoyance, hate, and bitterness. So Sunakkhatta thought, 'I've offended the holy man, the perfected one, the ascetic. I mustn't create lasting harm and suffering for myself!'

51 Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, 'Don't you claim to be an ascetic who follows the Sakyan, you silly man?'

52 'But why does the Buddha say this to me?'

53 'Didn't you go to see the naked ascetic Kaḷāramaṭṭaka and ask him a question? But when it stumped him, he displayed annoyance, hate, and bitterness. Then you thought, "I've offended the holy man, the perfected one, the ascetic. I mustn't create lasting harm and suffering for myself!"'

54 'Yes, sir. But sir, are you jealous of perfected ones?'

55 'I'm not jealous of the perfected ones, you silly man. Rather, you should give up this harmful misconception that has arisen in you. Don't create lasting harm and suffering for yourself!

56 That naked ascetic Kaḷāramaṭṭaka, who you imagine to be a true holy man, will shortly be clothed, living with a partner, eating rice and porridge, having gone past all the shrines near Vesālī. And he will die after los-

ing all his fame.'

57 And that's exactly what happened.

58 Sunakkhatta heard about this. He came to me, bowed, and sat down to one side. I said to him, 'What do you think, Sunakkhatta? Did the declaration I made about Kaḷāramaṭṭaka turn out to be correct, or not?'

59 'It turned out to be correct.'

60 'What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?'

61 'Clearly, sir, a superhuman demonstration of psychic power has been performed.'

62 'Though I perform such a superhuman demonstration of psychic power you say this: "But sir, the Buddha never performs any superhuman demonstrations of psychic power for me." See how far you have strayed!' Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

63 4. On the Naked Ascetic Pāṭikaputta

This one time, Bhaggava, I was staying right there near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the naked ascetic Pāṭikaputta was residing in Vesālī. And in the Vajjian capital he had reached the peak of material things and fame. He was telling a crowd in Vesālī: 'Both the ascetic Gotama and I speak from knowledge. One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge. If the ascetic Gotama meets me half-way, there we should both perform a superhuman

demonstration of psychic power. If he performs one demonstration of psychic power, I'll perform two. If he performs two, I'll perform four. If he performs four, I'll perform eight. However many demonstrations of psychic power the ascetic Gotama performs, I'll perform double.'

64 Then Sunakkhatta came to me, bowed, sat down to one side, and told me of all this.

65 I said to him, 'Sunakkhatta, the naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can meet me face to face without giving up those things, his head may explode.'

66 'Careful what you say, Blessed One! Careful what you say, Holy One!'

67 'But why do you say this to me, Sunakkhatta?'

68 'Sir, the Buddha has categorically asserted that Pāṭikaputta is not capable of meeting the Buddha face to face, otherwise his head may explode. But Pāṭikaputta might meet the Buddha face to face in disguise, proving the Buddha wrong.'

69 'Sunakkhatta, would the Realized One make an ambiguous statement?'

70 'But sir, did you make that statement after encompassing Pāṭikaputta's mind with your mind? Or did deities tell you about it?'

71 'Both, Sunakkhatta. For Ajita the Licchavi general has recently passed away and been reborn in the host of the thirty-three. He came and told me this, "The naked ascetic Pāṭikaputta is shameless, sir, he is a liar. For he has declared of me in the Vajjian capital: 'Ajita the Licchavi general has been reborn in the Great Hell.'

72 But that is not true— I have been reborn in the host of the thirty-three. The naked ascetic Pāṭikaputta is shameless, sir, he is a liar. Pāṭikaputta is not capable of meeting the Buddha face to face, otherwise his head may explode."

73 Thus I both made that statement after encompassing Pāṭikaputta's mind with my mind, and deities told me about it.

74 So Sunakkhatta, I'll wander for alms in Vesālī. After the meal, on my return from almsround, I'll go to Pāṭikaputta's monastery for the day's meditation. Now you may tell him, if you so wish.'

75 5. On Demonstrations of Psychic Power

Then, Bhaggava, I robed up in the morning and, taking my bowl and robe, entered Vesālī for alms. After the meal, on my return from almsround, I went to Pāṭikaputta's monastery for the day's meditation. Then Sunakkhatta rushed into Vesālī to see the very well-known Licchavis and said to them, 'Respectable sirs, after his almsround, the Buddha has gone to Pāṭikaputta's monastery for the day's meditation. Come forth, good sirs, come forth! There will be a superhuman demonstration of psychic power by the holy ascetics!' So the very well-known Licchavis thought, 'It seems there will be a superhuman demonstration of psychic power by the holy ascetics! Let's go!'

76 Then he went to see the very well-known well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other religions, and said the same thing. They all said, 'It seems there will be a superhuman demonstration of psychic power by the holy ascetics! Let's go!'

77 Then all those very well-known people went to Pāṭikaputta's monastery. That assembly was large, Bhaggava; there were many hundreds, many thousands of them.

78 Pāṭikaputta heard, 'It seems that very well-known Licchavis, well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other religions have come forth. And the ascetic Gotama is sitting in my monastery for the day's meditation.' When he heard that, he became frightened, scared, his hair standing on end. In fear he went to the Pale-Moon Ebony Trunk monastery for the wanderers.

79 The assembly heard of this, and instructed a man, 'Come, my man, go to see Pāṭikaputta at the Pale-Moon Ebony Trunk Monastery and say to him, "Come forth, Reverend Pāṭikaputta! All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day's meditation. For you stated this in the assembly at Vesālī: 'Both the ascetic Gotama and I speak from knowledge. One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge. If the ascetic Gotama meets me half-way, there we should both perform a superhuman demonstration of psychic power.

79.2 If he performs one demonstration of psychic power, I'll perform two. If he performs two, I'll perform four. If he performs four, I'll perform eight. However many demonstrations of psychic power the ascetic Gotama performs, I'll perform double.' Come forth, Reverend Pāṭikaputta, half-way. The ascetic Gotama has come the first half, and is sitting in your monastery."'

80 'Yes, worthy sir,' replied that man, and delivered the message.

81 When he had spoken, Pāṭikaputta said: ‘I’m coming, respectable sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat. Then that man said to Pāṭikaputta, ‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say “I’m coming, respectable sir, I’m coming!”

81.2 But wriggle as you might, you can’t get up from your seat.’ And as he was speaking, Pāṭikaputta said: ‘I’m coming, respectable sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

82 When that man knew that Pāṭikaputta had lost, he returned to the assembly and said, ‘Pāṭikaputta has lost, worthies. He says “I’m coming, respectable sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’ When he said this, I said to the assembly, ‘The naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can meet me face to face without giving up those things, his head may explode.’

83 The first recitation section is complete.

84 Then, Bhaggava, a certain Licchavi minister stood up and said to the assembly, ‘Well then, worthies, wait a while, I’ll go. Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’

85 So that minister went to see Pāṭikaputta and said, ‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your

monastery for the day's meditation. You said you'd meet the ascetic Gotama half-way. The ascetic Gotama has come the first half, and is sitting in your monastery.

85.2 The ascetic Gotama has told the assembly that you're not capable of meeting him face to face. Come forth, Pāṭikaputta! When you come forth we'll make you win and the ascetic Gotama lose.'

86 When he had spoken, Pāṭikaputta said: 'I'm coming, respectable sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat. Then the minister said to Pāṭikaputta, 'What's up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say "I'm coming, respectable sir, I'm coming!"

86.2 But wriggle as you might, you can't get up from your seat.' And as he was speaking, Pāṭikaputta said: 'I'm coming, respectable sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

87 When the Licchavi minister knew that Pāṭikaputta had lost, he returned to the assembly and said, 'Pāṭikaputta has lost, worthies.' When he said this, I said to the assembly, 'Pāṭikaputta is not capable of meeting me face to face, otherwise his head may explode. Even if the good Licchavis were to think, "Let's bind Pāṭikaputta with straps and drag him with a pair of oxen!" But either the straps will break or Pāṭikaputta will.'

88 Then, Bhaggava, Jāliya, the pupil of the wood-bowl ascetic, stood up and said to the assembly, 'Well then, worthies, wait a while, I'll go. Hopefully I'll be able to lead Pāṭikaputta back to the assembly.'

89 So Jāliya went to see Pāṭikaputta and said, ‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation. You said you’d meet the ascetic Gotama half-way. The ascetic Gotama has come the first half, and is sitting in your monastery.

89.2 The ascetic Gotama has told the assembly that you’re not capable of meeting him face to face. And he said that even if the Licchavis try to bind you with straps and drag you with a pair of oxen, either the straps will break or you will. Come forth, Pāṭikaputta! When you come forth we’ll make you win and the ascetic Gotama lose.’

90 When he had spoken, Pāṭikaputta said: ‘I’m coming, respectable sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat. Then Jāliya said to Pāṭikaputta, ‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say “I’m coming, respectable sir, I’m coming!”

90.2 But wriggle as you might, you can’t get up from your seat.’ And as he was speaking, Pāṭikaputta said: ‘I’m coming, respectable sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

91 When Jāliya knew that Pāṭikaputta had lost, he said to him,

92 ‘Once upon a time, Reverend Pāṭikaputta, it occurred to a lion, king of beasts, “Why don’t I make my lair near a certain forest? Towards evening I can emerge from my den, yawn, survey the four quarters, roar my lion’s roar three times, and set out on the hunt. Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den.”

93 And so that's what he did.

94 Now, there was an old jackal who had grown fat on the lion's leavings, becoming arrogant and strong. He thought: "What does the lion, king of beasts, have that I don't? Why don't I also make my lair near a certain forest? Towards evening I can emerge from my den, yawn, survey the four quarters, roar my lion's roar three times, and set out on the hunt. Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den."

95 And so that's what he did. But when he tried to roar a lion's roar, he only managed to squeal and yelp like a jackal. And what is a pathetic jackal's squeal next to the roar of a lion?

96 In the same way, reverend, while living off the leavings of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha! Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?'

97 When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him:

98 'Seeing himself as equal to the lion,
the jackal presumed "I'm the king of the beasts!"
But he actually only managed to yelp,
and what's a sad jackal's squeal to the roar of a lion?

99 In the same way, reverend, while living off the leavings of the Holy One, you presume to attack him!'

100 When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him:

101 'Following in the steps of another,
seeing himself grown fat on scraps,
until he doesn't even see himself,
the jackal presumes he's a tiger.

102 But he actually only managed to yelp,
and what's a sad jackal's squeal to the roar of a lion?

103 In the same way, reverend, while living off the leavings of the Holy One, you presume to attack him!'

104 When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him:

105 'Gorged on frogs, and mice from the barn,
and carcasses tossed in the cemetery,
thriving in the great, empty wood,
the jackal presumed "I'm the king of the beasts!"
But he actually only managed to yelp,
and what's a sad jackal's squeal to the roar of a lion?

106 In the same way, reverend, while living off the leavings of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha! Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?'

107 When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he returned to the assembly and said, 'Pāṭikaputta has lost, worthies. He says "I'm coming, respectable sirs, I'm coming!" But wriggle as he might, he can't get up from his seat.'

108 When he said this, I said to the assembly, 'The naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can meet me face to face without giving up those things, his head may explode. The good Licchavis might even think, "Let's bind Pāṭikaputta with straps and drag him with a pair of oxen!"

108.2 But either the straps will break or Pāṭikaputta will. Pāṭikaputta is not capable of meeting me face to face, otherwise his head may explode.'

109 Then, Bhaggava, I educated, encouraged, fired up, and inspired that assembly with a Dhamma talk. I released that assembly from the great bondage, and lifted 84,000 beings from the great swamp. Next I entered upon the fire element, rose into the air to the height of seven palm trees, and created a flame another seven palm trees high, blazing and smoking. Finally I landed at the Great Wood, in the hall with the peaked roof.

110 Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, 'What do you think, Sunakkhatta? Did the declaration I made about Pāṭikaputta turn out to be correct, or not?'

111 'It turned out to be correct.'

112 'What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?'

113 ‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

114 ‘Though I perform such a superhuman demonstration of psychic power you say this: “But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.” See how far you have strayed!’

115 Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

116 6. On Describing the Origin of the World

Bhaggava, I understand the origin of the world. I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized quenching within myself. Directly knowing this, the Realized One does not come to ruin.

117 There are some ascetics and brahmins who describe the origin of the world in their denomination as created by the God Almighty, by the Divinity. I go up to them and say, ‘Is it really true that this is the venerables’ view?’ And they answer, ‘Yes’. I say to them, ‘But how do you describe in your denomination that the origin of the world came about as created by the God Almighty, by the Divinity?’ But they are stumped by my question, and they even question me in return. So I answer them,

118 ‘There comes a time when, reverends, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of sublime luminosity. There they are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

119 There comes a time when, after a very long period has passed, this cosmos expands. As it expands an empty mansion of divinity appears. Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of luminous deities and is reborn in that empty mansion of divinity. There they are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

120 But after staying there all alone for a long time, they become dissatisfied and anxious, "Oh, if only other beings would come to this place."

121 Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of luminous deities and are reborn in that mansion of divinity in company with that being. There they too are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

122 Now, the being who was reborn there first thinks, "I am the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And these beings were created by me. Why is that? Because first I thought, 'Oh, if only other beings would come to this place.' Such was my heart's wish, and then these creatures came to this place."

123 And the beings who were reborn there later also think, "This must be the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the

Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And we were created by him. Why is that? Because we see that he was reborn here first, and we arrived later."

124 And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

125 It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

126 They say: "He who is the Divinity—the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born—by he we were created. He is permanent, everlasting, eternal, imperishable, remaining the same for all eternity. We who were created by that divinity are impermanent, not lasting, short-lived, liable to pass away, and have come to this place."

126.2 Is this how you describe in your denomination that the origin of the world came about as created by the God Almighty, by the Divinity?'

127 They say, 'That is what we have heard, Reverend Gotama, just as you say.'

128 Bhaggava, I understand the origin of the world. I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized quenching within myself. Directly knowing this, the Realized One does not come to ruin.

129 There are some ascetics and brahmins who describe the origin of the world in their denomination as due to those depraved by play. I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your denomination that the origin of the world came about due to those depraved by play?' But they are stumped by my question, and they even question me in return. So I answer them,

130 'Reverends, there are gods named "depraved by play". They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

131 It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

132 They say, "The gods not depraved by play don't spend too much time laughing, playing, and making merry. So they don't lose their mindfulness, and don't pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were depraved by play spent too much time laughing, playing, and making merry.

132.2 In doing so, we lost our mindfulness, and passed away from that host of gods. We are impermanent, not lasting, short-lived, liable to pass away, and have come to this place." Is this how you describe in your denomination that the origin of the world came about due to those depraved by play?'

133 They say, 'That is what we have heard, Reverend Gotama, just as you say.'

134 Bhaggava, I understand the origin of the world. Directly knowing this, the Realized One does not come to ruin.

135 There are some ascetics and brahmins who describe the origin of the world in their denomination as due to those who are malevolent. I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your denomination that the origin of the world came about due to those who are malevolent?' But they are stumped by my question, and they even question me in return. So I answer them,

136 'Reverends, there are gods named "malevolent". They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

137 It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

138 They say, “The gods who are not malevolent don’t spend too much time gazing at each other, so they don’t grow angry with each other, their bodies and minds don’t get tired, and they don’t pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

138.2 But we who were malevolent spent too much time gazing at each other, so our minds grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods. We are impermanent, not lasting, short-lived, liable to pass away, and have come to this place.”

138.3 Is this how you describe in your denomination that the origin of the world came about due to those who are malevolent?’

139 They say, ‘That is what we have heard, Reverend Gotama, just as you say.’

140 Bhaggava, I understand the origin of the world. Directly knowing this, the Realized One does not come to ruin.

141 There are some ascetics and brahmins who describe the origin of the world in their denomination as having arisen as an anomaly. I go up to them and say, ‘Is it really true that this is the venerables’ view?’ And they answer, ‘Yes’. I say to them, ‘But how do you describe in your denomination that the origin of the world came about anomalously?’ But they are stumped by my question, and they even question me in return. So I answer them,

142 ‘Reverends, there are gods named “non-percipient beings”. When perception arises they pass away from that host of gods.

143 It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.

144 They say, "The self and the cosmos arose anomalously. Why is that? Because formerly I didn't exist, whereas now, having not existed, I've transformed into the state of existing." Is this how you describe in your denomination that the origin of the world came about anomalously?'

145 They say, 'That is what we have heard, Reverend Gotama, just as you say.'

146 I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized quenching within myself. Directly knowing this, the Realized One does not come to ruin.

147 Though I state and assert this, certain ascetics and brahmins misrepresent me with the incorrect, hollow, false, untruthful claim: 'The ascetic Gotama has a distorted perspective, and so have his monks.

148 He says, "When one enters and remains in the liberation of the beautiful, at that time one only perceives what is ugly."'

149 But I don't say that. I say this: 'When one enters and remains in the liberation of the beautiful, at that time one only perceives what is beautiful.'"

150 “They are the ones with a distorted perspective, sir, who regard the Buddha and the mendicants in this way. Sir, I am quite confident that the Buddha is capable of teaching me so that I can enter and remain in the liberation on the beautiful.”

151 “It’s hard for you to enter and remain in the liberation on the beautiful, since you have a different view, creed, and belief, and another discipline and denomination. Come on, Bhaggava, carefully preserve the confidence that you have in me.”

152 “If it’s hard for me to enter and remain in the liberation on the beautiful, since I have a different view, creed, and belief, and another discipline and denomination. I shall carefully preserve the confidence that I have in the Buddha.”

153 That is what the Buddha said. Satisfied, the wanderer of the Bhaggava clan approved what the Buddha said.

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25 — THE LION'S ROAR AT THE MONASTERY OF LADY UDUMBARIKĀ

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1 1. The Story of the Wanderer Nigrodha

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Now at that time the wanderer Nigrodha was residing in the lady Udumbarikā's monastery for wanderers, together with a large assembly of three thousand wanderers. Then the householder Sandhāna left Rājagaha in the middle of the day to see the Buddha.

3 Then it occurred to him, "It's the wrong time to see the Buddha, as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I visit the wanderer Nigrodha at the lady Udumbarikā's monastery for wanderers?" So he went to the monastery for the wanderers.

4 Now at that time, Nigrodha was sitting together with a large assembly of wanderers making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place.

5 Nigrodha saw Sandhāna coming off in the distance, and hushed his own assembly: “Be quiet, good fellows, don’t make a sound. The householder Sandhāna, a disciple of the ascetic Gotama, is coming. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Rājagaha. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he’ll see fit to approach.” Then those wanderers fell silent.

6 Then Sandhāna went up to the wanderer Nigrodha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Nigrodha, “The way the wanderers make an uproar as they sit together and talk about all kinds of low topics is one thing. It’s quite different to the way the Buddha frequents remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.”

7 When Sandhāna said this, Nigrodha said to him, “Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom? Staying in empty huts has destroyed the ascetic Gotama’s wisdom. Not frequenting assemblies, he is unable to hold a discussion.

7.2 He just lurks on the periphery. He’s just like a one-eyed cow, circling around and lurking on the periphery. Go on, householder! Were the ascetic Gotama to come to this assembly, I’d sink him with just one question! I’d tie him up like a hollow pot!”

8 With clairaudience that is purified and superhuman, the Buddha heard this discussion between the householder Sandhāna and the wanderer Nigrodha. Then the Buddha descended from Vulture's Peak Mountain and went to the peacocks' feeding ground on the bank of the Sumāgadhā, where he walked mindfully in the open air.

9 Nigrodha saw him, and hushed his own assembly: "Be quiet, good fellows, don't make a sound. Here, the ascetic Gotama is walking mindfully on the bank of the Sumāgadhā. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach. If he comes, I'll ask him this question: 'Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental goal of the spiritual life?'" Then those wanderers fell silent.

10 2. Mortification in Disgust of Sin

Then the Buddha went up to the wanderer Nigrodha, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, here, a seat is ready." The Buddha sat down on the seat spread out, while Nigrodha took a low seat and sat to one side. The Buddha said to him, "Nigrodha, what were you sitting talking about just now? What conversation was left unfinished?"

11 Nigrodha said, "Well, sir, I saw you walking mindfully and said: 'If the ascetic Gotama comes, I'll ask him this question: "Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental goal of the spiritual life?"' This is the conversation that was unfinished when the Buddha arrived."

12 "It's hard for you to understand this, Nigrodha, since you have a different view, creed, and belief, and another discipline and denomination. Please ask me a question about the higher disgust of sin in your own denomination: 'How are the conditions for the fervent mortification in disgust of sin completed, and how are they incomplete?'"

13 When he said this, those wanderers made an uproar, "Oh lord, how incredible, how amazing! The ascetic Gotama has such power and might! For he sets aside his own doctrine and invites discussion on the doctrine of others!"

14 Then Nigrodha, having quieted those wanderers, said to the Buddha, "Sir, we teach fervent mortification in disgust of sin, regarding it as essential and sticking to it. How are the conditions for the fervent mortification in disgust of sin completed, and how are they incomplete?"

15 "Nigrodha, it's when a mortifier goes naked, ignoring conventions. They lick their hands, and don't come or wait when called. They don't consent to food brought to them, or food prepared on their behalf, or an invitation for a meal.

15.2 They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breast-feeding, or who lives with a man; or where there's a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel.

15.3 They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They

eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight.

15.4 They live committed to the practice of eating food at set intervals. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

15.5 They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting.

15.6 They lie on a mat of thorns, making a mat of thorns their bed. They make their bed on a plank, or the bare ground. They lie only on one side. They wear dust and dirt. They stay in the open air. They sleep wherever they lay their mat. They eat unnatural things, committed to the practice of eating unnatural foods.

15.7 They don't drink, committed to the practice of not drinking liquids. They're devoted to ritual bathing three times a day, including at dusk.

16 What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin complete, or incomplete?"

17 "Clearly, sir, if that is so the fervent mortification in disgust of sin is complete, not incomplete."

18 "But even such a completed mortification has many defects, I say."

19 2.1. Defects

"But how does the Buddha say that even such a completed mortification has many defects?"

20 "Firstly, a mortifier undertakes a practice of mortification. They're happy with that, as they've got all they wished for. This is a defect in that mortifier.

21 Furthermore, a mortifier undertakes a practice of mortification. They glorify themselves and put others down on account of that. This too is a defect in that mortifier.

22 Furthermore, a mortifier undertakes a practice of mortification. They become indulgent and infatuated and fall into negligence on account of that. This too is a defect in that mortifier.

23 Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They're happy with that, as they've got all they wished for. This too is a defect in that mortifier.

24 Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They glorify themselves and put others down on account of that. This too is a defect in that mortifier.

25 Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They become indulgent and infatuated and fall into negligence on account of that. This too is a defect in that mortifier.

26 Furthermore, a mortifier becomes fussy about food, saying, ‘This is acceptable to me, this is not acceptable to me.’ What is not acceptable they give up in expectation. But what is acceptable they eat tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This too is a defect in that mortifier.

27 Furthermore, a mortifier undertakes a practice of mortification out of longing for possessions, honor, and popularity, thinking, ‘Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!’ This too is a defect in that mortifier.

28 Furthermore, a mortifier rebukes a certain ascetic or brahmin, ‘What is it with this one living in abundance, devouring everything— plants propagated from roots, trunks, cuttings, or joints; and those from regular seeds as the fifth. According to this ascetic’s doctrine, the crown of the tooth is forked lightning!’ This too is a defect in that mortifier.

29 Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families. They think, ‘This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families. But I, a fervent mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.’ Thus they give rise to jealousy and stinginess regarding families. This too is a defect in that mortifier.

30 Furthermore, a mortifier sits meditation only when people can see them. This too is a defect in that mortifier.

31 Furthermore, a mortifier sneaks about among families, thinking, 'This is part of my mortification; this is part of my mortification.' This too is a defect in that mortifier.

32 Furthermore, a mortifier sometimes behaves in an underhand manner. When asked whether something is acceptable to them, they say it is, even though it isn't. Or they say it isn't, even though it is. Thus they tell a deliberate lie. This too is a defect in that mortifier.

33 Furthermore, a mortifier disagrees with the way that the Realized One or their disciple teaches Dhamma, even when they make a valid point. This too is a defect in that mortifier.

34 Furthermore, a mortifier is irritable and acrimonious … offensive and contemptuous … jealous and stingy … devious and deceitful … obstinate and arrogant … they have corrupt wishes, falling under the sway of corrupt wishes … they have wrong view, being attached to an extremist view … they're attached to their own views, holding them tight, and refusing to let go. This too is a defect in that mortifier.

35 What do you think, Nigrodha? Are such mortifications defective or not?"

36 "Clearly, sir, they're defective. It's possible that a mortifier might have all of these defects, let alone one or other of them."

37 2.2. On Reaching the Shoots

"Firstly, Nigrodha, a mortifier undertakes a practice of mortification. But they're not happy with that, as they still haven't got all they wished for. So they're pure on that point.

38 Furthermore, a mortifier undertakes a practice of mortification. They don't glorify themselves or put others down on account of that. So they're pure on that point.

39 They don't become indulgent …

40 Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They're not happy with that, as they still haven't got all they wished for …

41 They don't glorify themselves and put others down on account of possessions, honor, and popularity …

42 They don't become indulgent because of it … So they're pure on that point.

43 Furthermore, a mortifier doesn't become fussy about food, saying, 'This is acceptable to me, this is not acceptable to me.' What is not acceptable they give up without concern. But what is acceptable they eat without being tied, infatuated, attached, seeing the drawbacks, and understanding the escape. So they're pure on that point.

44 Furthermore, a mortifier doesn't undertake a practice of mortification out of longing for possessions, honor, and popularity … 'Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!' So they're pure on that point.

45 Furthermore, a mortifier doesn't rebuke a certain ascetic or brahmin, 'What is it with this one living in abundance, devouring everything—plants propagated from roots, trunks, cuttings, or joints; and those from

regular seeds as the fifth. According to this ascetic's doctrine, the crown of the tooth is like forked lightning!' So they're pure on that point.

46 Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families. It never occurs to them, 'This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families. But I, a fervent mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.' Thus they don't give rise to jealousy and stinginess regarding families. So they're pure on that point.

47 Furthermore, a mortifier doesn't sit meditation only when people can see them. So they're pure on that point.

48 Furthermore, a mortifier doesn't sneak about among families, thinking, 'This is part of my mortification; this is part of my mortification.' So they're pure on that point.

49 Furthermore, a mortifier never behaves in an underhand manner. When asked whether something is acceptable to them, they say it isn't when it isn't. Or they say it is when it is. Thus they don't tell a deliberate lie. So they're pure on that point.

50 Furthermore, a mortifier agrees with the way that the Realized One or their disciple teaches Dhamma when they make a valid point. So they're pure on that point.

51 Furthermore, a mortifier is not irritable and acrimonious … offensive and contemptuous … jealous and stingy … devious and deceitful … obstinate and arrogant … they don't have corrupt wishes … and wrong view …

they're not attached to their own views, holding them tight, and refusing to let go. So they're pure on that point.

52 What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?"

53 "Clearly, sir, it is purified. It has reached the peak and the pith."

54 "No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the shoots."

55 2.3. On Reaching the Bark

"But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!"

56 "Nigrodha, take a mortifier who is restrained in the fourfold constraint. And how is a mortifier restrained in the fourfold constraint? It's when a mortifier doesn't kill living creatures, doesn't get others to kill, and doesn't approve of killing. They don't steal, get others to steal, or approve of stealing. They don't lie, get others to lie, or approve of lying.

56.2 They don't expect rewards from their practice, they don't lead others to expect rewards, and they don't approve of expecting rewards. That's how a mortifier is restrained in the fourfold constraint.

57 When a mortifier is restrained in the fourfold constraint, that is their mortification. They step forward, not falling back. They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

57.2 After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness.

57.3 Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

57.4 Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

58 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

58.2 They meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth.

58.3 In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

59 What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?"

60 "Clearly, sir, it is purified. It has reached the peak and the pith."

61 "No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the bark."

62 2.4. On Reaching the Softwood

"But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!"

63 "Nigrodha, take a mortifier who is restrained in the fourfold constraint. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love … compassion … rejoicing … equanimity.

64 They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

64.2 They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

65 What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?"

66 "Clearly, sir, it is purified. It has reached the peak and the pith."

67 "No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the softwood."

68 3. On Reaching the Heartwood

"But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!"

69 "Nigrodha, take a mortifier who is restrained in the fourfold constraint. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love … equanimity … They recollect many kinds of past lives, with features and details.

70 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

70.2 They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

70.3 And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

71 What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?"

72 "Clearly, sir, it is purified. It has reached the peak and the pith."

73 "Nigrodha, at this point the fervent mortification in disgust of sin has reached the peak and the pith. Nigrodha, remember you said this to me: 'Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental goal of the spiritual life?' Well, there is something better and finer than this. That's what I use to guide my disciples, through which they claim solace in the fundamental goal of the spiritual life."

74 When he said this, those wanderers made an uproar, "In that case, we're lost, and so is our denomination! We don't know anything better or finer than that!"

75 4. Nigrodha Feels Depressed

Then the householder Sandhāna realized, "Obviously, now these wanderers want to listen to what the Buddha says. They're actively listening and trying to understand!"

76 So he said to the wanderer Nigrodha, "Honorable Nigrodha, remember you said this to me: 'Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom? Staying in

empty huts has destroyed the ascetic Gotama's wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery. He's just like a one-eyed cow, circling around and lurking on the periphery.

76.2 Please, householder, let the ascetic Gotama come to this assembly. I'll sink him with just one question! I'll roll him over and wrap him up like a hollow pot!' Now the Blessed One, perfected and fully awakened, has arrived here. Why don't you send him out of the assembly to the periphery like a one-eyed cow? Why don't you sink him with just one question?

76.3 Why don't you roll him over and wrap him up like a hollow pot?" When he said this, Nigrodha sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

77 Knowing this, the Buddha said to him, "Is it really true, Nigrodha—are those your words?"

78 "It's true, sir, those are my words. It was foolish, stupid, and unskillful of me."

79 "What do you think, Nigrodha? Have you heard that wanderers of the past who were elderly and senior, the tutors of tutors, said that when the perfected ones, the fully awakened Buddhas of the past came together, they made an uproar, a colossal racket as they sat and talked about all kinds of low topics, like you do in your denomination these days? Or did they say that the Buddhas frequented remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat, like I do these days?"

80 “I have heard that wanderers of the past who were elderly and senior, said that when the perfected ones, the fully awakened Buddhas of the past came together, they didn’t make an uproar, like I do in my denomination these days. They said that the Buddhas of the past frequented remote lodgings in the wilderness, like the Buddha does these days.”

81 “Nigrodha, you are a sensible and mature man. Did it not occur to you: ‘The Blessed One is awakened, tamed, serene, crossed over, and quenched. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment’?”

82 5. The Culmination of the Spiritual Path

Nigrodha said, “I made a mistake, sir. It was foolish, stupid, and unskillful of me to speak in that way. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

83 “Indeed, Nigrodha, you made a mistake. It was foolish, stupid, and unskillful of you to speak in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future. Nigrodha, this is what I say:

84 Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme culmination of the spiritual path in this very life, in seven years. They will live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

84.2 Let alone seven years. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme culmination of the spiritual path in this very life, in six years … five years … four years … three years … two years … one year … seven months … six months … five months … four months … three months … two months … one month … a fortnight.

84.3 Let alone a fortnight. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme culmination of the spiritual path in this very life, in seven days.

85 6. The Wanderers Feel Depressed

Nigrodha, you might think, 'The ascetic Gotama speaks like this because he wants pupils.' But you should not see it like this. Let your tutor remain your tutor.

86 You might think, 'The ascetic Gotama speaks like this because he wants us to give up our recitation.' But you should not see it like this. Let your recitation remain as it is.

87 You might think, 'The ascetic Gotama speaks like this because he wants us to give up our livelihood.' But you should not see it like this. Let your livelihood remain as it is.

88 You might think, 'The ascetic Gotama speaks like this because he wants us to start doing things that are unskillful and considered unskillful in our denomination.' But you should not see it like this. Let those things that are unskillful and considered unskillful in your denomination remain as they are.

89 You might think, ‘The ascetic Gotama speaks like this because he wants us to stop doing things that are skillful and considered skillful in our denomination.’ But you should not see it like this. Let those things that are skillful and considered skillful in your denomination remain as they are.

90 I do not speak for any of these reasons. Nigrodha, there are things that are unskillful, corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. I teach Dhamma so that those things may be given up. When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.”

91 When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, as if their minds were possessed by Māra. Then it occurred to the Buddha, “All these silly people have been touched by the Wicked One! For not even a single one thinks, ‘Come, let us lead the spiritual life under the ascetic Gotama for the sake of enlightenment—for what do seven days matter?’”

92 Then the Buddha, having roared his lion’s roar in the lady Udumbarikā’s monastery for wanderers, rose into the air and landed on Vulture’s Peak. Meanwhile, the householder Sandhāna went right back to Rājagaha.

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26 — THE WHEEL-TURNING MONARCH

✦

1 1. Taking Refuge in Oneself

So I have heard. At one time the Buddha was staying in the land of the Magadhans at Mātulā. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? They meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant lives with themselves as island and refuge, without other refuge; with the teachings as island and refuge, without other refuge.

4 You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won't find a vulnerability or get an opportunity. It is due to undertaking skillful qualities that merit grows.

5 2. King Daḷhanemi

Once upon a time, mendicants, there was a king named Daḷhanemi who was a wheel-turning monarch, a just and principled king. His dominion

extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. He had the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigned by principle, without rod or sword.

6 Then, after many years, many hundred years, many thousand years had passed, King Daḷhanemi addressed one of his men, 'My man, when you see that the heavenly wheel-treasure has receded back from its place, please tell me.'

7 'Yes, Your Majesty,' replied that man.

8 After many thousand years had passed, that man saw that the heavenly wheel-treasure had receded back from its place. So he went to King Daḷhanemi and said, 'Please Your Majesty, you should know that your heavenly wheel-treasure has receded back from its place.'

9 So the king summoned the crown prince and said, 'Dear prince, my heavenly wheel-treasure has receded back from its place. I've heard that when this happens to a wheel-turning monarch, he does not have long to live. I have enjoyed human pleasures. Now it is time for me to seek heavenly pleasures. Come, dear prince, rule this land surrounded by ocean! I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.'

10 And so, after carefully instructing the crown prince in kingship, King Daḷhanemi shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Seven days later the heavenly

wheel-treasure vanished.

11 Then a certain man approached the newly anointed aristocrat king and said, 'Please Your Majesty, you should know that the heavenly wheel-treasure has vanished.' At that the king was unhappy and experienced unhappiness. He went to the royal seer and said, 'Please Your Majesty, you should know that the heavenly wheel-treasure has vanished.'

12 When he said this, the royal seer said to him, 'Don't be unhappy at the vanishing of the wheel-treasure. My dear, the wheel-treasure is not inherited from your father. Come now, my dear, proceed in the noble duty of a wheel-turning monarch. If you do so, it's possible that—on a fifteenth day sabbath, having bathed your head and gone upstairs in the royal longhouse to observe the sabbath—the heavenly wheel-treasure will appear to you, with a thousand spokes, with rim and hub, complete in every detail.'

13 2.1. The Noble Duty of a Wheel-Turning Monarch
'But Your Majesty, what is the noble duty of a wheel-turning monarch?'

14 'Well then, my dear, relying only on principle—honoring, respecting, and venerating principle, having principle as your flag, banner, and authority—provide just protection and security for your court, troops, aristocrats, vassals, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. Do not let injustice prevail in the realm. Provide money to the penniless in the realm.

15 And there are ascetics and brahmins in the realm who refrain from intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves. From time to time you should go up to them and ask and learn: "Sirs, what is skillful? What is unskillful?

What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?"

15.2 Having heard them, you should shun what is unskillful and proceed having undertaken what is skillful.

16 This is the noble duty of a wheel-turning monarch.'

17 2.2. The Wheel-Treasure Appears

'Yes, Your Majesty,' replied the new king to the royal seer. And he proceeded in the noble duty of a wheel-turning monarch.

18 While he was proceeding in that duty, on a fifteenth day sabbath, he had bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thought, 'I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?'

19 Then the anointed king, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying, 'Roll forth, O wheel-treasure! Triumph, O wheel-treasure!'

20 Then the wheel-treasure rolled toward the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

And any opposing rulers of the eastern quarter came to the wheel-turning monarch and said, ‘Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.’

20.2 The wheel-turning monarch said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter became his vassals.

21 Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled toward the south. … Having plunged into the southern ocean and emerged again, it rolled toward the west. …

22 Having plunged into the western ocean and emerged again, it rolled toward the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the northern quarter came to the wheel-turning monarch and said, ‘Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.’

22.2 The wheel-turning monarch said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the rulers of the northern quarter became his vassals.

23 And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

3. On Subsequent Wheel-Turning Monarchs

24 And for a second time, and a third, a fourth, a fifth, a sixth, and a seventh time, a wheel-turning monarch was established in exactly the same way. And after many years the seventh wheel-turning monarch went forth, handing the realm over to the crown prince.

26 Seven days later the heavenly wheel-treasure vanished.

27 Then a certain man approached the newly anointed aristocrat king and said, 'Please Your Majesty, you should know that the heavenly wheel-treasure has vanished.' At that the king was unhappy and experienced unhappiness. But he didn't go to the royal seer and ask about the noble duty of a wheel-turning monarch. He just governed the country according to his own ideas. So governed, the country's people did not prosper like before, as they had when former kings proceeded in the noble duty of a wheel-turning monarch.

28 Then the ministers and councillors, the treasurers and chief ministers, military officers, guardsmen, and professional advisers gathered and said to the king, 'Your Majesty, when governed according to your own ideas, the country's people do not prosper like before, as they did when former kings proceeded in the noble duty of a wheel-turning monarch.

28.2 In your realm are found ministers and councillors, treasurers and chief ministers, military officers, guardsmen, and professional advisers—both ourselves and others—who remember the noble duty of a wheel-turning monarch. Please, Your Majesty, ask us about the noble duty of a wheel-turning monarch. We will answer you.'

29 4. On the Period of Decline

So the anointed king asked the assembled ministers and councillors, treasurers and chief ministers, military officers, guardsmen, and professional advisers about the noble duty of a wheel-turning monarch. And they answered him. After listening to them, he provided just protection and security. But he did not provide money to the penniless in the realm. And so poverty grew widespread.

30 When poverty was widespread, a certain person stole from others, with the intention to commit theft. They arrested him and presented him to the king, saying, 'Your Majesty, this person stole from others with the intention to commit theft.'

31 The king said to that person, 'Is it really true, my man, that you stole from others with the intention to commit theft?'

32 'It's true, Your Majesty.'

33 'What was the reason?'

34 'Your Majesty, I can't survive.'

35 So the king provided some money to that person, saying, 'With this money, my man, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.'

36 'Yes, Your Majesty,' replied that man.

37 But then another man stole something from others. They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’

38 The king said to that person, ‘Is it really true, my man, that you stole from others?’

39 ‘It’s true, Your Majesty.’

40 ‘What was the reason?’

41 ‘Your Majesty, I can’t survive.’

42 So the king provided some money to that person, saying, ‘With this money, my man, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

43 ‘Yes, Your Majesty,’ replied that man.

44 People heard about this: ‘It seems the king is providing money to anyone who steals from others!’ It occurred to them, ‘Why don’t we steal from others?’ So then another man stole something from others.

45 They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’

46 The king said to that person, ‘Is it really true, my man, that you stole from others?’

47 ‘It’s true, Your Majesty.’

48 ‘What was the reason?’

49 ‘Your Majesty, I can’t survive.’

50 Then the king thought, ‘If I provide money to anyone who steals from others, it will only increase the stealing. I’d better make an end of this person, finish him off, and chop off his head.’

51 Then he ordered his men, ‘Well then, lads, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and make an end of him, finish him off, and chop off his head.’

52 ‘Yes, Your Majesty,’ they replied, and did as he commanded.

53 People heard about this: ‘It seems the king is chopping the head off anyone who steals from others!’ It occurred to them, ‘We’d better have sharp swords made. Then when we steal from others, we’ll make an end of them, finish them off, and chop off their heads.’ They had sharp swords made. Then they started to attack villages, towns, and cities, and to infest the highways. And they chopped the heads off anyone they stole from.

54 And so, mendicants, from not providing money to the penniless, poverty became widespread. When poverty was widespread, theft became widespread. When theft was widespread, swords became widespread. When swords were widespread, killing living creatures became widespread. And for the sentient beings among whom killing was widespread, their lifespan and beauty declined. Those people lived for 80,000 years, but their children lived for 40,000 years.

55 Among the humans who lived for 40,000 years, a certain person stole something from others. They arrested him and presented him to the king, saying, 'Your Majesty, this person stole from others.'

56 The king said to that person, 'Is it really true, my man, that you stole from others?'

57 'No, Your Majesty,' he said, deliberately lying.

58 And so, mendicants, from not providing money to the penniless, poverty, theft, swords, and killing became widespread. When killing was widespread, lying became widespread. And for the sentient beings among whom lying was widespread, their lifespan and beauty declined. Those people who lived for 40,000 years had children who lived for 20,000 years.

59 Among the humans who lived for 20,000 years, a certain person stole something from others. Someone else reported this to the king, 'Your Majesty, the person named so-and-so stole from others,' he said, going behind his back.

60 And so, mendicants, from not providing money to the penniless, poverty, theft, swords, killing, and lying became widespread. When lying was widespread, backbiting became widespread. And for the sentient beings among whom backbiting was widespread, their lifespan and beauty declined. Those people who lived for 20,000 years had children who lived for 10,000 years.

61 Among the humans who lived for 10,000 years, some were beautiful, some were ugly. And the ugly beings, coveting the beautiful ones, had relations with the wives of others.

62 And so, mendicants, from not providing money to the penniless, poverty, theft, swords, killing, lying, and backbiting became widespread. When backbiting was widespread, sexual misconduct became widespread. And for the sentient beings among whom sexual misconduct was widespread, their lifespan and beauty declined. Those people who lived for 10,000 years had children who lived for 5,000 years.

63 Among the humans who lived for 5,000 years, two things became widespread: harsh speech and talking nonsense. For the sentient beings among whom these two things were widespread, their lifespan and beauty declined. Those people who lived for 5,000 years had some children who lived for 2,500 years, while others lived for 2,000 years.

64 Among the humans who lived for 2,500 years, desire and ill will became widespread. For the sentient beings among whom desire and ill will were widespread, their lifespan and beauty declined. Those people who lived for 2,500 years had children who lived for 1,000 years.

65 Among the humans who lived for 1,000 years, wrong view became widespread. For the sentient beings among whom wrong view was widespread, their lifespan and beauty declined. Those people who lived for 1,000 years had children who lived for five hundred years.

66 Among the humans who lived for five hundred years, three things became widespread: illicit desire, immoral greed, and wrong religious teachings. For the sentient beings among whom these three things were widespread, their lifespan and beauty declined. Those people who lived for five hundred years had some children who lived for two hundred and fifty years, while others lived for two hundred years.

67 Among the humans who lived for two hundred and fifty years, these things became widespread: lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

68 And so, mendicants, from not providing money to the penniless, all these things became widespread—poverty, theft, swords, killing, lying, backbiting, sexual misconduct, harsh speech and talking nonsense, desire and ill will, wrong view, illicit desire, immoral greed, and wrong religious teachings, and lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

68.2 For the sentient beings among whom these things were widespread, their lifespan and beauty declined. Those people who lived for two hundred and fifty years had children who lived for a hundred years.

69 5. When People Live for Ten Years

There will come a time, mendicants, when these people will have children who live for ten years. Among the humans who live for ten years, girls will be marriageable at five. The following flavors will disappear: ghee, butter, oil, honey, molasses, and salt. The best kind of food will be finger millet, just as fine rice with meat is the best kind of food today.

70 The ten ways of doing skillful deeds will totally disappear, and the ten ways of doing unskillful deeds will explode in popularity. Those humans will not even have the word ‘skillful’, still less anyone who does what is skillful. And anyone who disrespects mother and father, ascetics and brahmins, and fails to honor the elders in the family will be venerated and praised, just as the opposite is venerated and praised today.

71 There'll be no recognition of the status of mother, aunts, or wives and partners of tutors and respected people. The world will become dissolute, like goats and sheep, chickens and pigs, and hounds and jackals.

72 They'll be full of hostility toward each other, with acute ill will, malevolence, and thoughts of murder. Even a mother will feel like this for her child, and the child for its mother, father for child, child for father, brother for sister, and sister for brother. They'll be just like a deer hunter when he sees a deer—full of hostility, ill will, malevolence, and thoughts of killing.

73 Among the humans who live for ten years, there will be an interregnum of swords lasting seven days. During that time they will see each other as beasts. Sharp swords will appear in their hands, with which they'll take each other's life, crying, 'It's a beast! It's a beast!'

74 But then some of those beings will think, 'Let us neither kill nor be killed! Why don't we hide in thick grass, thick jungle, thick trees, inaccessible riverlands, or rugged mountains and survive on forest roots and fruits?' So that's what they do.

75 When those seven days have passed, having emerged from their hiding places and embraced each other, they will come together and cry in one voice, 'Fantastic, dear foe, you live! Fantastic, dear foe, you live!'

76 6. The Period of Growth

Then those beings will think, 'It's because we undertook unskillful things that we suffered such an extensive loss of our relatives. We'd better do what's skillful. What skillful thing should we do? Why don't we refrain from killing living creatures? Having undertaken this skillful thing we'll

live by it.' So that's what they do. Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for ten years will have children who live for twenty years.

77 Then those beings will think, 'Because of undertaking this skillful thing, our lifespan and beauty are growing. Why don't we do even more skillful things? What skillful thing should we do? Why don't we refrain from stealing … sexual misconduct … lying … backbiting … harsh speech … and talking nonsense.

77.2 Why don't we give up covetousness … ill will … wrong view … three things: illicit desire, immoral greed, and wrong religious teachings. Why don't we pay due respect to mother and father, ascetics and brahmins, honoring the elders in our families? Having undertaken this skillful thing we'll live by it.' So that's what they do.

78 Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for twenty years will have children who live for forty years.

78.2 Those people who live for forty years will have children who live for eighty years, then a hundred and sixty years, three hundred and twenty years, six hundred and forty years, 2,000 years, 4,000 years, 8,000 years, 20,000 years, 40,000 years, and finally 80,000 years. Among the humans who live for 80,000 years, girls will be marriageable at five hundred.

79 7. The Time of King Saṅkha

Among the humans who live for 80,000 years, there will be just three afflictions: greed, starvation, and old age. The Black Plum Tree Land will be successful and prosperous. The villages, towns, and capital cities will be no more than a chicken's flight apart. And the land will be so full of humans

you'd think they were squashed together, like a thicket of rushes or reeds. The royal capital will be Varanasi, renamed Ketumatī. And it will be successful and prosperous, populous and full of people, with plenty of food. There will be 84,000 cities in the Black Plum Tree Land, with the royal capital of Ketumatī foremost.

80 And in the royal capital of Ketumatī a king named Saṅkha will arise, a wheel-turning monarch, a just and principled king. His dominion will extend to all four sides, he will achieve stability in the country, and possess the seven treasures.

80.2 He will have the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He will have over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he will reign by principle, without rod or sword.

81 8. The Arising of the Buddha Metteyya

And the Blessed One named Metteyya will arise in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed— just as I have arisen today. He will realize with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and make it known to others, just as I do today. He will teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he will reveal a spiritual practice that's entirely full and pure, just as I do today. He will lead a Saṅgha of many thousand mendicants, just as I lead a Saṅgha of many hundreds today.

82 Then King Saṅkha will have the sacrificial post once built by King Mahāpanāda raised up. Having reigned, he will abdicate, offering charity to ascetics and brahmins, paupers, vagrants, supplicants, and beggars. Then, having shaved off his hair and beard and dressed in ocher robes, he will go forth from the lay life to homelessness in the Buddha Metteyya's presence.

82.2 Soon after going forth, living withdrawn, diligent, keen, and resolute, he will realize the supreme culmination of the spiritual path in this very life. He will live having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

83 Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

83.2 They meditate observing an aspect of feelings … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant lives with themselves as island and refuge, without other refuge; with the teachings as island and refuge, without other refuge.

84 9. On Long Life and Beauty for Mendicants

Mendicants, you should roam inside your own territory, the domain of your fathers. Doing so, you will grow in lifespan, beauty, happiness, wealth, and power.

85 And what is long life for a mendicant? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort.

85.2 They develop the basis of psychic power that has immersion due to inquiry, and active effort. Having developed and cultivated these four bases of psychic power they may, if they wish, live for the proper lifespan or what's left of it. This is long life for a mendicant.

86 And what is beauty for a mendicant? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is beauty for a mendicant.

87 And what is happiness for a mendicant? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. This is happiness for a mendicant.

88 And what is wealth for a mendicant? It's when a monk meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

88.2 They meditate spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is wealth for a mendicant.

89 And what is power for a mendicant? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is power for a mendicant.

90 Mendicants, I do not see a single power so hard to defeat as the power of Māra. It is due to undertaking skillful qualities that merit grows."

91 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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27 — WHAT CAME FIRST

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.

2 Now at that time Vāseṭṭha and Bhāradvāja were living on probation among the mendicants in hopes of being ordained. Then in the late afternoon, the Buddha came downstairs from the longhouse and was walking mindfully in the open air, beneath the shade of the longhouse.

3 Vāseṭṭha saw him and said to Bhāradvāja, "Reverend Bhāradvāja, the Buddha is walking mindfully in the open air, beneath the shade of the longhouse. Come, reverend, let's go to the Buddha. Hopefully we'll get to hear a Dhamma talk from him."

4 "Yes, reverend," replied Bhāradvāja.

5 So they went to the Buddha, bowed, and walked beside him.

6 Then the Buddha said to Vāseṭṭha, "Vāseṭṭha, you are both brahmins by birth and family, and have gone forth from the lay life to homelessness from a brahmin family. I hope you don't have to suffer abuse and insults from the brahmins."

7 "Actually, sir, the brahmins do insult and abuse us with their typical insults to the fullest extent, holding nothing back."

8 "But how do the brahmins insult you?"

9 "Sir, the brahmins say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity's bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity. You've both abandoned the best class to join an inferior class, namely these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman. This is not right, it's not proper!' That's how the brahmins insult us."

10 "Actually, Vāseṭṭha, the brahmins are forgetting their tradition when they say this to you. For brahmin women are seen menstruating, being pregnant, giving birth, and breast-feeding. Yet even though they're born from a brahmin womb they say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity's bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.' They misrepresent the brahmins, speak falsely, and brim with much wickedness.

11 1. Purification in the Four Classes

Vāseṭṭha, there are these four classes: aristocrats, brahmins, peasants, and menials. Some aristocrats kill living creatures, steal, and commit sexual misconduct. They use speech that's false, backbiting, harsh, and nonsensical. And they're covetous, malicious, with wrong view. These things are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones —and are reckoned as such. They are dark deeds with dark results, criticized by sensible people. Such things are exhibited in some aristocrats. And they are also seen among some brahmins, peasants, and menials.

12 But some aristocrats refrain from killing living creatures, stealing, and sexual misconduct. They refrain from speech that's false, backbiting, harsh, and nonsensical. And they're content, kind-hearted, with right view. These things are skillful, blameless, to be cultivated, worthy of the noble ones—and are reckoned as such. They are bright deeds with bright results, praised by sensible people. Such things are exhibited in some aristocrats. And they are also seen among some brahmins, peasants, and menials.

13 Both these things occur like this, mixed up in these four classes—the dark and the bright, that which is praised and that which is criticized by sensible people. Yet of this the brahmins say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity's bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.'

14 Sensible people don't grant this. Why is that? Because any mendicant from these four classes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—is said to be foremost by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

15 And here's a way to understand how this is so.

16 King Pasenadi of Kosala knows that the ascetic Gotama has gone forth from the neighboring clan of the Sakyans. And the Sakyans are his vassals. The Sakyans show deference to King Pasenadi by bowing down, rising up, greeting him with cupped palms, and observing proper etiquette for him. Now, King Pasenadi shows the same kind of deference to the Realized One.

16.2 But he doesn't think: 'The ascetic Gotama is well-born, I am ill-born. He is powerful, I am weak. He is handsome, I am ugly. He is illustrious, I am insignificant.' Rather, in showing such deference to the Realized One he is only honoring, respecting, and venerating principle.

16.3 And here's another way to understand how principle is the best thing for people in both this life and the next.

17 Vāseṭṭha, you have different births, names, clans, and families, yet have gone forth from the lay life to homelessness. When they ask you what you are, you claim to be ascetics who follow the Sakyan.

17.2 But only when someone has faith in the Realized One—settled, rooted, and planted deep, strong, not to be shifted by any ascetic or brahmin or god or Māra or divinity or by anyone in the world—is it appropriate for them to say: 'I am the Buddha's bosom son, born from his mouth, born of principle, created by principle, heir to principle.' Why is that?

17.3 For these are terms for the Realized One: 'the embodiment of principle', and 'the embodiment of divinity', and 'the manifestation of principle', and 'the manifestation of divinity'.

18 There comes a time when, Vāseṭṭha, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of sublime luminosity. There they are mind-made,

feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

19 There comes a time when, after a very long period has passed, this cosmos expands. As the cosmos expands, sentient beings mostly pass away from that host of luminous deities and come back to this realm. Here they are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

20 2. The Earth's Nectar Appears

But the single mass of water at that time was utterly dark. The moon and sun were not found, nor were stars and constellations, day and night, months and fortnights, years and seasons, or male and female. Beings were simply known as 'beings'. After a very long period had passed, the earth's nectar curdled in the water. It appeared just like the curd on top of hot milk-rice as it cools. It was beautiful, fragrant, and delicious, like ghee or butter. And it was as sweet as pure dwarf-bee honey. Now, one of those beings was reckless. Thinking, 'Oh my, what might this be?' they tasted the earth's nectar with their finger. They enjoyed it, and craving was born in them. And other beings, following that being's example, tasted the earth's nectar with their fingers. They too enjoyed it, and craving was born in them.

21 3. The Moon and Sun Appear

Then those beings started to eat the earth's nectar, breaking it into lumps. But when they did this their radiance vanished. And with the vanishing of their radiance the moon and sun appeared, stars and constellations appeared, days and nights were distinguished, and so were months and fortnights, and years and seasons. So far had the world evolved once more.

22 Then those beings eating the earth's nectar, with that as their food and nourishment, remained for a very long time. But so long as they ate that earth's nectar, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: 'We're more beautiful, they're the ugly ones!'

22.2 And the vanity of the beautiful ones made the earth's nectar vanish. They gathered together and bemoaned, 'Oh, what a taste! Oh, what a taste!' And even today when people get something tasty they say: 'Oh, what a taste! Oh, what a taste!' They're just remembering an ancient primordial saying, but they don't understand what it means.

23 4. Ground-Fungus

When the earth's nectar had vanished, ground-fungus appeared to those beings. It appeared just like a mushroom. It was beautiful, fragrant, and delicious, like ghee or butter. And it was as sweet as pure dwarf-bee honey.

24 Then those beings started to eat the ground-fungus. With that as their food and nourishment, they remained for a very long time. But so long as they ate that ground-fungus, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: 'We're more beautiful, they're the ugly ones!' And the vanity of the beautiful ones made the ground-fungus vanish.

25 5. Bursting Pods

When the ground-fungus had vanished, bursting pods appeared, like the fruit of the kadam tree. They were beautiful, fragrant, and delicious, like ghee or butter. And they were as sweet as pure dwarf-bee honey.

26 Then those beings started to eat the bursting pods. With that as their food and nourishment, they remained for a very long time. But so long as they ate those bursting pods, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: ‘We’re more beautiful, they’re the ugly ones!’ And the vanity of the beautiful ones made the bursting pods vanish.

27 They gathered together and bemoaned, ‘Oh, what we’ve lost! Oh, what we’ve lost—those bursting pods!’ And even today when people experience suffering they say: ‘Oh, what we’ve lost! Oh, what we’ve lost!’ They’re just remembering an ancient primordial saying, but they don’t understand what it means.

28 6. Ripe Untilled Rice

When the bursting pods had vanished, ripe untilled rice appeared to those beings. It had no powder or husk, pure and fragrant, with only the rice-grain. What they took for supper at dusk, by daybreak had grown back and ripened. And what they took for breakfast at daybreak had grown back and ripened by the evening, leaving no trace showing. Then those beings eating the ripe untilled rice, with that as their food and nourishment, remained for a very long time.

29 7. Sex Appears

But so long as they ate that ripe untilled rice, their bodies became more solid and they diverged in appearance. And female characteristics appeared on women, while male characteristics appeared on men. Women

spent too much time gazing at men, and men at women. They became lustful, and their bodies burned with fever. Due to this fever they had sex with each other.

30 Those who saw them having sex pelted them with dirt, clods, or cow-dung, saying, 'Get lost, filth! Get lost, filth! How on earth can one being do that to another?' And even today people in some countries, when carrying a bride off, pelt her with dirt, clods, or cow-dung. They're just remembering an ancient primordial saying, but they don't understand what it means.

31 8. Sexual Intercourse

What was deemed as unprincipled at that time, these days is deemed as principled. The beings who had sex together weren't allowed to enter a village or town for one or two months. Ever since they excessively threw themselves into immorality, they started to make buildings to hide their immoral deeds. Then one of those beings of idle disposition thought, 'Oh my, why should I be bothered to gather rice at dusk for supper, and at daybreak for breakfast? Why don't I gather rice for supper and breakfast all at once?'

32 So that's what he did. Then one of the other beings approached that being and said, 'Come, good being, we shall go to gather rice.' 'There's no need, good being! I gathered rice for supper and breakfast all at once.' So that being, following their example, gathered rice for two days all at once, thinking: 'This seems fine.'

33 Then one of the other beings approached that being and said, ‘Come, good being, we shall go to gather rice.’ ‘There’s no need, good being! I gathered rice for two days all at once.’ So that being, following their example, gathered rice for four days all at once, thinking: ‘This seems fine.’

34 Then one of the other beings approached that being and said, ‘Come, good being, we shall go to gather rice.’ ‘There’s no need, good being! I gathered rice for four days all at once.’ So that being, following their example, gathered rice for eight days all at once, thinking: ‘This seems fine.’

35 But when they started to store up rice to eat, the rice grains became wrapped in powder and husk, it didn’t grow back after reaping, leaving a trace showing, and the rice stood in clumps.

36 9. Dividing the Rice

Then those beings gathered together and bemoaned, ‘Oh, how wicked things have appeared among beings! For we used to be mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and we remained like that for a very long time. After a very long period had passed, the earth’s nectar curdled in the water. But due to bad, unskillful things among us, the earth’s nectar vanished, then the ground-fungus vanished, the bursting pods vanished, and now the rice grains have become wrapped in powder and husk, it doesn’t grow back after reaping, traces are left showing, and the rice stands in clumps. We’d better divide up the rice and lay down boundaries.’ So that’s what they did.

37 Now, one of those beings was reckless. While guarding their own share they took another’s share without it being given, and ate it.

38 They grabbed the one who had done this and said, ‘You have done a bad thing, good being, in that while guarding your own share you took another’s share without it being given, and ate it. Do not do such a thing again.’

39 ‘Yes, worthy sirs,’ replied that being. But for a second time … For a third time they did the same thing, and were told not to continue. And then they struck that being, some with fists, others with stones, and still others with rods. From that day on stealing was found, and blame, and lying, and the taking up of rods.

40 10. The Elected King

Then those beings gathered together and bemoaned, ‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods! Why don’t we elect one being who would rightly accuse those who deserve it, blame those who deserve it, and expel those who deserve it? We shall pay them with a share of rice.’

41 Then those beings approached the being among them who was most attractive, good-looking, lovely, and illustrious, and said, ‘Come, good being, rightly accuse those who deserve it, blame those who deserve it, and banish those who deserve it. We shall pay you with a share of rice.’ ‘Yes, worthy sirs,’ replied that being. They acted accordingly, and were paid with a share of rice.

42 ‘Elected by the populace’, Vāseṭṭha, is the meaning of ‘popularly elected’, the first term applied to them.

43 ‘Lord of the fields’ is the meaning of ‘aristocrat’, the second term applied to them.

44 ‘They please others with principle’ is the meaning of ‘king’, the third term applied to them.

45 And that, Vāseṭṭha, is how the ancient primordial terms for the circle of aristocrats were created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

46 11. The Circle of Brahmins

Then some of those same beings thought, ‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods and banishment! Why don’t we set aside bad, unskillful things?’ So that’s what they did.

47 ‘They set aside bad, unskillful things’ is the meaning of ‘brahmin’, the first term applied to them.

48 They built leaf huts in a wilderness region where they meditated pure and bright, without lighting cooking fires or digging the soil. They came down at daybreak for breakfast and at dusk for supper to the village, town, or royal capital seeking a meal. When they had obtained food they continued to meditate in the leaf huts.

49 When people noticed this they said, ‘These beings build leaf huts in a wilderness region where they meditate pure and bright, without lighting cooking fires or digging the soil. They come down at daybreak for breakfast and at dusk for supper to the village, town, or royal capital seeking a meal. When they have obtained food they continue to meditate in the leaf huts.’

50 ‘They meditate’ is the meaning of ‘meditator’, the second term applied to them.

51 But some of those beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts.

52 When people noticed this they said, ‘These beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts. Now they don’t meditate.’

53 ‘Now they don’t meditate’ is the meaning of ‘reciter’, the third term applied to them. What was deemed as worse at that time, these days is deemed as best.

54 And that, Vāseṭṭha, is how the ancient primordial terms for the circle of brahmins were created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

55 12. The Circle of Peasants

Some of those same beings, taking up an active sex life, applied themselves to various jobs.

56 ‘Having taken up an active sex life, they apply themselves to various jobs’ is the meaning of ‘peasant’, the term applied to them.

57 And that, Vāseṭṭha, is how the ancient primordial term for the circle of peasants was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle,

Vāseṭṭha, is the best thing for people in both this life and the next.

58 13. The Circle of Menials

The remaining beings lived by venal hunting and minor tasks.

59 'They live by venal hunting and minor tasks' is the meaning of 'menial', the term applied to them.

60 And that, Vāseṭṭha, is how the ancient primordial term for the circle of menials was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

61 There came a time when an aristocrat, brahmin, peasant, or menial, deprecating their own vocation, went forth from the lay life to homelessness, thinking, 'I will be an ascetic.'

62 From these four circles, Vāseṭṭha, the circle of ascetics was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

63 14. On Bad Conduct

An aristocrat, brahmin, peasant, menial, or ascetic may do bad things by way of body, speech, and mind. They have wrong view, and they act out of that wrong view. And because of that, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

64 An aristocrat, brahmin, peasant, menial, or ascetic may do good things by way of body, speech, and mind. They have right view, and they act out of that right view. And because of that, when their body breaks up, after

death, they're reborn in a good place, a heavenly realm.

65 An aristocrat, brahmin, peasant, menial, or ascetic may do mixed things by way of body, speech, and mind. They have mixed view, and they act out of that mixed view. And because of that, when their body breaks up, after death, they experience both pleasure and pain.

66 15. The Qualities on the Side of Awakening

An aristocrat, brahmin, peasant, menial, or ascetic who is restrained in body, speech, and mind, and develops the seven qualities on the side of awakening, becomes extinguished in this very life.

67 Any mendicant from these four classes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—is said to be the foremost by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

68 The divinity Sanaṅkumāra also spoke this verse:

69 'The aristocrat is best among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans.'

70 That verse was well sung by the Divinity Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken; beneficial, not harmful, and I agree with it. I also say:

71 The aristocrat is best among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans."

72 That is what the Buddha said. Satisfied, Vāseṭṭha and Bhāradvāja approved what the Buddha said.

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28 — INSPIRING CONFIDENCE

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1 1. Sāriputta's Lion's Roar

So I have heard. At one time the Buddha was staying near Nāḷandā in Pāvārika's Mango Grove. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening."

3 "That's a grand and bold statement, Sāriputta. You've roared a definitive, categorical lion's roar, saying: 'I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.'

4 What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you encompassed their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

5 "No, sir."

6 "And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you encompassed their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

7 "No, sir."

8 "And what about me, the perfected one, the fully awakened Buddha at present? Have you encompassed my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

9 "No, sir."

10 "In that case, Sāriputta, given that you don't encompass the minds of Buddhas past, future, or present, what then are you doing, making such a grand and bold statement, roaring such a definitive, categorical lion's roar?"

11 "Sir, though I don't encompass the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.

11.2 As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out. He thinks, 'Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.'

12 In the same way, I understand this by inference from the teaching: 'All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they awaken to the supreme perfect awakening.'

13 Sir, once I approached the Buddha to listen to the teaching. He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

14 1.1. Teaching Skillful Qualities

And moreover, sir, how the Buddha teaches skillful qualities is unsurpassable. This consists of such skillful qualities as the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. By these a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is unsurpassable when it comes to skillful qualities. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to skillful qualities.

15 1.2. Describing the Sense Fields

And moreover, sir, how the Buddha teaches the description of the sense fields is unsurpassable. There are these six interior and exterior sense fields. The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. This is unsurpassable when it comes to describing the sense fields. The Buddha under-

stands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to describing the sense fields.

16 1.3. The Conception of the Embryo

And moreover, sir, how the Buddha teaches the conception of the embryo is unsurpassable. There are these four kinds of conception.

17 Firstly, someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception.

18 Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception.

19 Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception.

20 Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

21 This is unsurpassable when it comes to the conception of the embryo.

22 1.4. Ways of Revealing

And moreover, sir, how the Buddha teaches the different ways of revealing is unsurpassable. There are these four ways of revealing.

23 Firstly, someone reveals by means of a sign, ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise. This is the first way of revealing.

24 Furthermore, someone reveals after hearing it from humans or non-humans or deities, ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise. This is the second way of revealing.

25 Furthermore, someone reveals by hearing the sound of thought spreading as someone thinks and considers, ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise. This is the third way of revealing.

26 Furthermore, someone comprehends the mind of one who has attained the immersion that’s free of placing the mind and keeping it connected. They understand, ‘Judging by the way this worthy’s intentions are directed, immediately after this mind state, they’ll think this thought.’ And even if they reveal this many times, it turns out exactly so, not otherwise. This is the fourth way of revealing.

27 This is unsurpassable when it comes to the ways of revealing.

28 1.5. Attainments of Vision

And moreover, sir, how the Buddha teaches the attainments of vision is unsurpassable. There are these four attainments of vision.

29 Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they examine their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

29.2 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' This is the first attainment of vision.

30 Furthermore, some ascetic or brahmin experiences that immersion and examines their own body. 'In this body there is head hair … urine.' Going further, they examine a person's bones with skin, flesh, and blood. This is the second attainment of vision.

31 Furthermore, some ascetic or brahmin experiences that immersion and examines their own body. 'In this body there is head hair … urine.' Going further, they examine a person's bones with skin, flesh, and blood. And they understand of a person that their stream of consciousness is consistent on both sides: established in both this world and the next. This is the third attainment of vision.

32 Furthermore, some ascetic or brahmin experiences that immersion and examines their own body. 'In this body there is head hair … urine.' Going further, they examine a person's bones with skin, flesh, and blood. They understand of a person that their stream of consciousness is consistent on both sides: not established in either this world or the next. This is the fourth attainment of vision.

33 This is unsurpassable when it comes to attainments of vision.

34 1.6. Description of Individuals

And moreover, sir, how the Buddha teaches the description of individuals is unsurpassable. There are these seven individuals. One freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, a follower by faith. This is unsurpassable when it comes to the description of individuals.

35 1.7. Kinds of Striving

And moreover, sir, how the Buddha teaches the kinds of striving is unsurpassable. There are these seven awakening factors: the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. This is unsurpassable when it comes to the kinds of striving.

36 1.8. Ways of Practice

And moreover, sir, how the Buddha teaches the ways of practice is unsurpassable.

37 Painful practice with slow insight,

38 painful practice with swift insight,

39 pleasant practice with slow insight, and

40 pleasant practice with swift insight.

41 Of these, the painful practice with slow insight is said to be inferior both ways: because it's painful and because it's slow. The painful practice with swift insight is said to be inferior because it's painful. The pleasant

practice with slow insight is said to be inferior because it's slow. But the pleasant practice with swift insight is said to be superior both ways: because it's pleasant and because it's swift.

42 This is unsurpassable when it comes to the ways of practice.

43 1.9. Behavior in Speech

And moreover, sir, how the Buddha teaches behavior in speech is unsurpassable. It's when someone doesn't use speech that's connected with lying, or divisive, or backbiting, or aggressively trying to win. They speak only wise counsel, valuable and timely. This is unsurpassable when it comes to behavior in speech.

44 And moreover, sir, how the Buddha teaches a person's ethical behavior is unsurpassable. It's when someone is honest and faithful. They don't use deceit, flattery, hinting, or belittling, and they don't use material things to chase after other material things. They guard the sense doors and eat in moderation.

44.2 They're fair, dedicated to wakefulness, tireless, energetic, and meditative. They have good memory, eloquence, rememberance, retention, and thoughtfulness. They're not greedy for sensual pleasures. They are mindful and alert. This is unsurpassable when it comes to a person's ethical behavior.

45 1.10. Responsiveness to Instruction

And moreover, sir, how the Buddha teaches the different degrees of responsiveness to instruction is unsurpassable. There are these four degrees of responsiveness to instruction.

46 The Buddha knows by investigating inside another individual: 'By practicing as instructed this individual will, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.'

46.2 The Buddha knows by investigating inside another individual: 'By practicing as instructed this individual will, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner. They will come back to this world once only, then make an end of suffering.'

46.3 The Buddha knows by investigating inside to another individual: 'By practicing as instructed this individual will, with the ending of the five lower fetters, be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.'

46.4 The Buddha knows by investigating inside another individual: 'By practicing as instructed this individual will realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.'

47 This is unsurpassable when it comes to the different degrees of responsiveness to instruction.

48 1.11. The Knowledge and Freedom of Others

And moreover, sir, how the Buddha teaches the knowledge and freedom of other individuals is unsurpassable. The Buddha knows by investigating inside another individual: 'With the ending of three fetters this individual will become a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.' The Buddha knows by investigating inside another individual: 'With the ending of three fetters, and the

weakening of greed, hate, and delusion, this individual will become a once-returner. They will come back to this world once only, then make an end of suffering.' The Buddha knows by investigating inside another individual: 'With the ending of the five lower fetters, this individual will be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.' The Buddha knows by investigating inside another individual: 'This individual will realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.' This is unsurpassable when it comes to the knowledge and freedom of other individuals.

[49] 1.12. Eternalism

And moreover, sir, how the Buddha teaches eternalist doctrines is unsurpassable. There are these three eternalist doctrines.

[50] Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect many hundreds of thousands of past lives, with features and details. They say, 'I know that in the past the cosmos expanded or contracted. I don't know whether in the future the cosmos will expand or contract.

[50.2] The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.' This is the first eternalist doctrine.

51 Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as ten eons of the expansion and contraction of the cosmos, with features and details.

51.2 They say, 'I know that in the past the cosmos expanded or contracted. I don't know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.' This is the second eternalist doctrine.

52 Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as forty eons of the expansion and contraction of the cosmos, with features and details.

52.2 They say, 'I know that in the past the cosmos expanded or contracted. I don't know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.' This is the third eternalist doctrine.

53 This is unsurpassable when it comes to eternalist doctrines.

54 1.13. Recollecting Past Lives

And moreover, sir, how the Buddha teaches the knowledge of recollecting past lives is unsurpassable. It's when some ascetic or brahmin—by dint of

keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. Sir, there are gods whose lifespan cannot be reckoned or calculated. Still, no matter what incarnation they have previously been reborn in—whether formed or formless or percipient or non-percipient or neither percipient nor non-percipient— they recollect their many kinds of past lives, with features and details. This is unsurpassable when it comes to the knowledge of recollecting past lives.

55 1.14. Death and Rebirth

And moreover, sir, how the Buddha teaches the knowledge of the death and rebirth of sentient beings is unsurpassable. It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn— inferior and superior,

beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. This is unsurpassable when it comes to the knowledge of death and rebirth.

56 1.15. Psychic Powers

And moreover, sir, how the Buddha teaches psychic power is unsurpassable. There are these two kinds of psychic power. There are psychic powers that are accompanied by defilements and attachments, and are said to be ignoble. And there are psychic powers that are free of defilements and attachments, and are said to be noble. What are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a

mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity. These are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble.

57 But what are the psychic powers that are free of defilements and attachments, and are said to be noble? It's when, if a mendicant wishes: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do.

57.2 If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive,' that's what they do.

57.3 These are the psychic powers that are free of defilements and attachments, and are said to be noble. This is unsurpassable when it comes to psychic powers. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to psychic powers.

58 1.16. The Four Absorptions

The Buddha has achieved what should be achieved by a faithful gentleman by being energetic and strong, by human strength, energy, vigor, and

exertion. The Buddha doesn't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And he doesn't indulge in self-mortification, which is painful, ignoble, and pointless. He gets the four absorptions—blissful meditations in this life that belong to the higher mind—when he wants, without trouble or difficulty.

1.17. On Being Questioned

59 Sir, if they were to ask me, 'Reverend Sāriputta, is there any other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening?' I would tell them 'No.'

60 But if they were to ask me, 'Reverend Sāriputta, is there any other ascetic or brahmin—whether past or future—whose direct knowledge is equal to the Buddha when it comes to awakening?' I would tell them 'Yes.' But if they were to ask: 'Reverend Sāriputta, is there any other ascetic or brahmin at present whose direct knowledge is equal to the Buddha when it comes to awakening?' I would tell them 'No.'

61 But if they were to ask me, 'But why does Venerable Sāriputta grant this in respect of some but not others?' I would answer them like this, 'Reverends, I have heard and learned this in the presence of the Buddha: "The perfected ones, fully awakened Buddhas of the past were equal in awakening to myself." And I have heard and learned this in the presence of the Buddha: "The perfected ones, fully awakened Buddhas of the future will be equal in awakening to myself."

61.2 And I have also heard and learned this in the presence of the Buddha: "It's impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time."'

62 Answering this way, I trust that I repeated what the Buddha has said, and didn't misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuttal or criticism."

63 "Indeed, Sāriputta, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuttal or criticism."

64 2. Incredible and Amazing

When he had spoken, Venerable Udāyī said to the Buddha, "It's incredible, sir, it's amazing! The Realized One has so few wishes, such contentment, such self-effacement! For even though the Realized One has such power and might, he will not make a display of himself. If the wanderers following other religions were to see even a single one of these qualities in themselves they'd carry around a banner to that effect. It's incredible, sir, it's amazing! The Realized One has so few wishes, such contentment, such self-effacement! For even though the Realized One has such power and might, he will not make a display of himself."

65 "See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement. For even though the Realized One has such power and might, he will not make a display of himself. If the wanderers following other religions were to see even a single one of these qualities in themselves they'd carry around a banner to that effect.

65.2 See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement. For even though the Realized One has such power and might, he will not make a display of himself."

66 Then the Buddha said to Venerable Sāriputta, "So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen. Though there will be some futile people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they'll give up that doubt or uncertainty."

67 That's how Venerable Sāriputta declared his confidence in the Buddha's presence. And that's why the name of this discussion is "Inspiring Confidence".

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29 — AN IMPRESSIVE DISCOURSE

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1 So I have heard. At one time the Buddha was staying in the land of the Sakyans in a stilt longhouse in a mango grove belonging to those Sakyans named Vedhaññā.

2 Now at that time the Jain ascetic of the Ñātika clan had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, fighting, quarreling, and disputing, continually wounding each other with barbed words:

3 "You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!"

4 You'd think there was nothing but slaughter going on among the Jain ascetics. And the Jain Ñātika's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

5 And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

6 Ānanda said to him, "Reverend Cunda, we should see the Buddha about this matter. Come, let's go to the Buddha and tell him about this."

7 "Yes, sir," replied Cunda.

8 Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and told him what had happened.

9 1. The Teaching of the Unawakened

"That's what happens, Cunda, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

10 Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. A disciple in that teaching does not practice in line with the teaching, does not practice following that procedure, does not live in line with the teaching.

10.2 They proceed having turned away from that teaching. You should say this to them, 'You're fortunate, reverend, you're so very fortunate! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

10.3 But you don't practice in line with that teaching, you don't practice following that procedure, you don't live in line with the teaching. You proceed having turned away from that teaching.' In such a case the teacher and the teaching are to blame, but the disciple deserves praise.

10.4 Suppose someone was to say to such a disciple, 'Come on, venerable, practice as taught and pointed out by your teacher.' The one who encourages, the one who they encourage, and the one who practices accordingly all brim with much wickedness. Why is that?

10.5 It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

11 Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. A disciple in that teaching practices in line with the teaching, practices following that procedure, lives in line with the teaching.

11.2 They proceed having undertaken that teaching. You should say this to them, 'It's your loss, reverend, it's your misfortune! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

11.3 And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.' In such a case the teacher, the teaching, and the

disciple are all to blame. Suppose someone was to say to such a disciple, 'Clearly the venerable is practicing systematically and will succeed in that system.'

11.4 The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all brim with much wickedness. Why is that? It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

12 2. The Teaching of the Awakened

Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. A disciple in that teaching does not practice in line with the teaching, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching. You should say this to them, 'It's your loss, reverend, it's your misfortune! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. But you don't practice in line with that teaching, you don't practice following that procedure, you don't live in line with the teaching. You proceed having turned away from that teaching.' In such a case the teacher and the teaching deserve praise, but the disciple is to blame. Suppose someone was to say to such a disciple, 'Come on, venerable, practice as taught and pointed out by your teacher.' The one who encourages, the one who they encourage, and the one who practices accordingly all brim with much

merit. Why is that? It's because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

13 Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. A disciple in that teaching practices in line with the teaching, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching.

13.2 You should say this to them, 'You're fortunate, reverend, you're so very fortunate! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching.

13.3 You proceed having undertaken that teaching.' In such a case the teacher, the teaching, and the disciple all deserve praise. Suppose someone was to say to such a disciple, 'Clearly the venerable is practicing systematically and will succeed in that system.'

13.4 The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all brim with much merit. Why is that? It's because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

14 3. When Disciples Have Regrets

Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. But the disciples have not been educated in the meaning of that good teaching. And the spiritual practice that's entirely full and pure has not been disclosed and divulged to them; its sayings have not all been collected; and it has not been fully revealed with its demonstrable basis among gods and humans. And then their teacher passes away. When such a teacher has passed away the disciples are tormented by regrets. Why is that? They think: 'Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, but we were not educated in its meaning. And the spiritual practice was not fully disclosed and divulged to us; its sayings have not all been collected; and it has not been fully revealed with its demonstrable basis among gods and humans. And then our teacher passed away.' When such a teacher has passed away the disciples are tormented by regrets.

15 4. When Disciples Have No Regrets

Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. The disciples have been educated in the meaning of that good teaching. And the spiritual practice that's entirely full and pure has been disclosed and divulged to them; its sayings have all been collected; and it has been fully revealed with its demonstrable basis among gods and humans. And then their teacher passes away. When such a teacher has passed away

the disciples are free of regrets. Why is that? They think: 'Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, we were educated in its meaning, and the spiritual practice was fully revealed to us. And then our teacher passed away.' When such a teacher has passed away the disciples are free of regrets.

16 5. On the Incomplete Spiritual Path, Etc.
Now suppose, Cunda, that a spiritual path possesses those factors. But the teacher is not senior, long standing, long gone forth, advanced in years, and reached the final stage of life. Then that spiritual path is incomplete in that respect.

17 But when a spiritual path possesses those factors and the teacher is senior, then that spiritual path is complete in that respect.

18 Now suppose that a spiritual path possesses those factors and the teacher is senior. But there are no senior monk disciples who are competent, educated, self-assured, have attained sanctuary from the yoke, who can rightly explain the true teaching, and who can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis. Then that spiritual path is incomplete in that respect.

19 But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks, then that spiritual path is complete in that respect.

20 Now suppose that a spiritual path possesses those factors and the teacher is senior and there are competent senior monks. But there are no competent middle monks, junior monks, senior nuns, middle nuns, junior

nuns, chaste white-clothed laymen, white-clothed laymen enjoying sensual pleasures, chaste white-clothed laywomen, white-clothed laywomen enjoying sensual pleasures. …

20.2 There are white-clothed laywomen enjoying sensual pleasures, but the spiritual path is not successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans … the spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans, but it has not reached the peak of material things and fame. Then that spiritual path is incomplete in that respect.

21 But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks, middle monks, junior monks, senior nuns, middle nuns, junior nuns, chaste laymen, laymen enjoying sensual pleasures, chaste laywomen, laywomen enjoying sensual pleasures, and the spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans, and it has reached the peak of material things and fame, then that spiritual path is complete in that respect.

22 I, Cunda, am a teacher who has arisen in the world today, perfected and fully awakened. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. My disciples have been educated in the meaning of that good teaching.

22.2 And the spiritual practice that's entirely full and pure has been disclosed and divulged to them with all its collected sayings, with its demonstrable basis, fully revealed among gods and humans. I am a teacher today

who is senior, long standing, long gone forth, advanced in years, and have reached the final stage of life.

23 I have today disciples who are competent senior monks, middle monks, junior monks, senior nuns, middle nuns, junior nuns, chaste laymen, laymen enjoying sensual pleasures, chaste laywomen, and laywomen enjoying sensual pleasures. Today my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.

24 Of all the teachers in the world today, Cunda, I don't see even a single one who has reached the peak of material things and fame like me. Of all the spiritual communities and groups in the world today, Cunda, I don't see even a single one who has reached the pinnacle of material things and fame like the mendicant Saṅgha.

24.2 And if there's any spiritual path of which it may be rightly said that it's endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, complete, and fully revealed, it's of this spiritual path that this should be said.

25 Uddaka son of Rāma used to say: 'Seeing, one does not see.' But seeing what does one not see? You can see the blade of a well-sharpened razor, but not the edge. Thus it is said: 'Seeing, one does not see.' But that saying of Uddaka's is low, crude, ordinary, ignoble, and pointless, as it's only about a razor.

25.2 If there's anything of which it may be rightly said: 'Seeing, one does not see,' it's of this that it should be said. Seeing what does one not see? One sees this: a spiritual path endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, complete, and fully revealed.

25.3 One does not see this: anything that, were it to be removed, would make it purer. One does not see this: anything that, were it to be added, would make it more complete. Thus it is rightly said: ‘Seeing, one does not see.’

26 6. Teachings Should be Recited in Concert

So, Cunda, you should all come together and recite in concert, without disputing, those things I have taught you from my direct knowledge, comparing meaning with meaning and phrasing with phrasing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from my direct knowledge? They are the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. These are the things I have taught from my own direct knowledge.

27 7. Reaching Agreement

Suppose one of those spiritual companions who is training in harmony and mutual appreciation, without disputing, were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable misconstrues the meaning and mistakes the phrasing.’ You should neither approve nor reject them, but say, ‘Reverend, if this is the meaning, the phrasing may either be this or that: which is more fitting? And if this is the phrasing, the meaning may be either this or that: which is more fitting?’ Suppose they reply, ‘This phrasing fits the meaning better than that. And this meaning

fits the phrasing better than that.' Without flattering or rebuking them, you should carefully persuade them by examining that meaning and that phrasing.

28 Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, 'This venerable misconstrues the meaning but gets the phrasing right.' You should neither approve nor reject them, but say, 'Reverend, if this is the phrasing, the meaning may be either this or that: which is more fitting?' Suppose they reply, 'This meaning fits the phrasing better than that.' Without flattering or rebuking, you should carefully persuade them by examining that meaning.

29 Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, 'This venerable construes the meaning correctly but mistakes the phrasing.' You should neither approve nor reject them, but say, 'Reverend, if this is the meaning, the phrasing may be either this or that: which is more fitting?' Suppose they reply, 'This phrasing fits the meaning better than that.' Without flattering or rebuking, you should carefully persuade them by examining that phrasing.

30 Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, 'This venerable construes the meaning correctly and gets the phrasing right.' Saying 'Good!' you should express approval and appreciation of that mendicant's statement, and then say to them, 'We are fortunate, reverend, so very fortunate to see a venerable such as yourself, so well-versed in the meaning and the phrasing, as one of our spiritual companions!'

31 8. The Reasons for Allowing Requisites

Cunda, I do not teach you solely for restraining defilements that affect this life. Nor do I teach solely for protecting against defilements that affect lives to come. I teach both for restraining defilements that affect this life and protecting against defilements that affect lives to come.

32 And that's why I have allowed robes for you that suffice only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.

32.2 I have allowed almsfood for you that suffices only to sustain this body, avoid harm, and support spiritual practice; so that you will put an end to old discomfort and not give rise to new discomfort, and will keep on living blamelessly and at ease.

32.3 I have allowed lodgings for you that suffice only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat. I have allowed medicines and supplies for the sick for you that suffice only for the sake of warding off the pains of illness and to promote good health.

33 9. Indulgence in Pleasure

It's possible that wanderers of other religions might say, 'The ascetics who follow the Sakyan live indulging in pleasure.' You should say to them, 'What is that indulgence in pleasure? For there are many different kinds of indulgence in pleasure.'

34 These four kinds of indulgence in pleasure, Cunda, are low, crude, ordinary, ignoble, and pointless. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four?

35 It's when some fool makes themselves happy and pleased by killing living creatures. This is the first kind of indulgence in pleasure.

36 Furthermore, someone makes themselves happy and pleased by theft. This is the second kind of indulgence in pleasure.

37 Furthermore, someone makes themselves happy and pleased by lying. This is the third kind of indulgence in pleasure.

38 Furthermore, someone amuses themselves, supplied and provided with the five kinds of sensual stimulation. This is the fourth kind of indulgence in pleasure.

39 These are the four kinds of indulgence in pleasure that are low, crude, ordinary, ignoble, and pointless. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

40 It's possible that wanderers of other religions might say, 'The ascetics who follow the Sakyan live indulging in pleasure in these four ways.' They should be told, 'Not so!' It isn't right to say that about you; it misrepresents you with an untruth.

41 Cunda, these four kinds of indulgence in pleasure lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four?

42 It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is the first kind of indulgence in pleasure.

43 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is the second kind of indulgence in pleasure.

44 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is the third kind of indulgence in pleasure.

45 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness. This is the fourth kind of indulgence in pleasure.

46 These are the four kinds of indulgence in pleasure which lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

47 It's possible that wanderers of other religions might say, 'The ascetics who follow the Sakyan live indulging in pleasure in these four ways.' They should be told, 'Exactly so!' It's right to say that about you; it doesn't misrepresent you with an untruth.

48 10. The Benefits of Indulgence in Pleasure

It's possible that wanderers of other religions might say, 'How many fruits and benefits may be expected by those who live indulging in pleasure in

these four ways?' You should say to them, 'Four benefits may be expected by those who live indulging in pleasure in these four ways. What four?

49 Firstly, with the ending of three fetters a mendicant becomes a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. This is the first fruit and benefit.

50 Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—becomes a once-returner. They come back to this world once only, then make an end of suffering. This is the second fruit and benefit.

51 Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world. This is the third fruit and benefit.

52 Furthermore, a mendicant realizes the undefiled freedom of heart and freedom by wisdom, and lives having realized it with their own insight in this very life due to the ending of defilements. This is the fourth fruit and benefit.

53 These four benefits may be expected by those who live indulging in pleasure in these four ways.'

54 11. Things Impossible for the Perfected

It's possible that wanderers of other religions might say, 'The ascetics who follow the Sakyan are fickle.' You should say to them, 'Reverends, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts. Suppose there was an Indra's pillar or an iron pillar with deep foundations, firmly embedded, imper-

turbable and unshakable. In the same way, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts.

55 A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can't transgress in nine respects.

55.2 A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a layperson. And they can't make decisions prejudiced by favoritism, hostility, stupidity, or cowardice. A mendicant who is perfected can't transgress in these nine respects.'

56 12. Questions and Answers

It's possible that wanderers of other religions might say, 'The ascetic Gotama demonstrates boundless knowledge and vision of the past, but not of the future. What's up with that?' Those wanderers, like incompetent fools, seem to imagine that one kind of knowledge and vision can be demonstrated by means of another kind of knowledge and vision.

57 Regarding the past, the Realized One has knowledge stemming from memory. He recollects as far as he wants.

58 Regarding the future, the Realized One has the knowledge born of awakening: 'This is my last rebirth; now there'll be no more future lives.'

59 If a question about the past is untrue, false, and pointless, the Realized One does not reply. If a question about the past is true and correct, but pointless, he does not reply. If a question about the past is true, correct, and beneficial, he knows the right time to reply. And the Realized One replies to questions about the future or the present in the same way.

60 And so the Realized One has speech that's well-timed, true, meaningful, in line with the teaching and training. That's why he's called the 'Realized One'.

61 In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind, all that has been understood by the Realized One. That's why he's called the 'Realized One'.

62 From the night when the Realized One awakens to the supreme perfect awakening until the night he becomes fully extinguished—in the element of extinguishment with no residue—everything he speaks, says, and expresses is real, not otherwise. That's why he's called the 'Realized One'.

63 The Realized One does as he says, and says as he does. Since this is so, that's why he's called the 'Realized One'. In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—the Realized One is the vanquisher, the unvanquished, the universal seer, the wielder of power.

64 13. The Undeclared Points

It's possible that wanderers of other religions might say, 'Is this your view: "A realized one still exists after death. This is the only truth, anything else

is futile”?’ You should say to them, ‘Reverend, this has not been declared by the Buddha.’

65 The wanderers might say, ‘Then is this your view: “A realized one no longer exists after death. This is the only truth, anything else is futile”?’ You should say to them, ‘This too has not been declared by the Buddha.’

66 The wanderers might say, ‘Then is this your view: “A realized one both still exists and no longer exists after death. This is the only truth, anything else is futile”?’ You should say to them, ‘This too has not been declared by the Buddha.’

67 The wanderers might say, ‘Then is this your view: “A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile”?’ You should say to them, ‘This too has not been declared by the Buddha.’

68 The wanderers might say, ‘But why has this not been declared by the ascetic Gotama?’ You should say to them, ‘Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it hasn’t been declared by the Buddha.’

69 14. The Declared Points

It’s possible that wanderers of other religions might say, ‘But what has been declared by the ascetic Gotama?’ You should say to them, ‘What has been declared by the Buddha is this: “This is suffering”—“This is the origin of suffering”—“This is the cessation of suffering”—“This is the practice that leads to the cessation of suffering.”’

70 The wanderers might say, ‘But why has this been declared by the ascetic Gotama?’ You should say to them, ‘Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has been declared by the Buddha.’

71 15. Views of the First Beginning

Cunda, I have explained to you as they should be explained the views that some rely on regarding the first beginning. Shall I explain them to you in the wrong way? I have explained to you as they should be explained the views that some rely on regarding the final end. Shall I explain them to you in the wrong way?

72 What are the views that some rely on regarding the first beginning? There are some ascetics and brahmins who have this doctrine and view: ‘The self and the cosmos are eternal. This is the only truth, anything else is futile.’

72.2 There are some ascetics and brahmins who have this doctrine and view: ‘The self and the cosmos are not eternal, or both eternal and not eternal, or neither eternal nor not eternal. The self and the cosmos are made by oneself, or made by another, or made by both oneself and another, or they have arisen anomalously, not made by oneself or another. Pleasure and pain are eternal, or not eternal, or both eternal and not eternal, or neither eternal nor not eternal. Pleasure and pain are made by oneself, or made by another, or made by both oneself and another, or they have arisen anomalously, not made by oneself or another. This is the only truth, anything else is futile.’

73 Regarding this, I go up to the ascetics and brahmins whose view is that the self and the cosmos are eternal, and say, 'Reverends, is this what you say, "The self and the cosmos are eternal"?' But when they say, 'Yes! This is the only truth, anything else is futile,' I don't grant that. Why is that? Because there are beings who have different opinions on this topic.

73.2 I don't see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

74 Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above. And in each case, I don't grant that. Why is that? Because there are beings who have different opinions on this topic. I don't see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

75 These are the views that some rely on regarding the first beginning.

76 16. Views of the Final End

What are the views that some rely on regarding the final end? There are some ascetics and brahmins who have this doctrine and view: 'The self is healthy after death, and formed … or formless … or both formed and formless … or neither formed nor formless … or percipient … or non-percipient … or neither percipient nor non-percipient … or the self is annihilated and destroyed when the body breaks up, and doesn't exist after death. This is the only truth, anything else is futile.'

77 Regarding this, I go up to the ascetics and brahmins whose view is that, 'The self is formed and healthy after death,' and say, 'Reverends, is this what you say, "The self is formed and healthy after death"?' But when they say, 'Yes! This is the only truth, anything else is futile,' I don't grant that. Why is that?

77.2 Because there are beings who have different opinions on this topic. I don't see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

78 Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above. And in each case, I don't grant that. Why is that? Because there are beings who have different opinions on this topic. I don't see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

79 These are the views that some rely on regarding the final end, which I have explained to you as they should be explained. Shall I explain them to you in the wrong way?

80 I have taught and pointed out the four kinds of mindfulness meditation for giving up and going beyond all these views of the first beginning and the final end. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

80.2 They meditate observing an aspect of feelings … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world. These are the four kinds of mindfulness meditation that I have

taught for giving up and going beyond all these views of the first beginning and the final end."

81 Now at that time Venerable Upavāṇa was standing behind the Buddha fanning him. He said to the Buddha, "It's incredible, sir, it's amazing! This exposition of the teaching is impressive, sir, it is very impressive. Sir, what is the name of this exposition of the teaching?"

82 "Well then, Upavāṇa, you may remember this exposition of the teaching as 'The Impressive Discourse'."

83 That is what the Buddha said. Satisfied, Venerable Upavāṇa approved what the Buddha said.

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30 — THE MARKS OF A GREAT MAN

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "There are thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

3.2 After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the world's veil.

4 And what are the thirty-two marks?

5 He has well-planted feet.

6 On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

7 He has stretched heels.

[8] He has long fingers.

[9] His hands and feet are soft and tender.

[10] He has serried hands and feet.

[11] The tops of his feet are arched.

[12] His calves are like those of an antelope.

[13] When standing upright and not bending over, the palms of both hands touch the knees.

[14] His private parts are sheathed in a foreskin.

[15] He is golden colored; his skin shines like lustrous gold.

[16] He has delicate skin, so delicate that dust and dirt don't stick to his body.

[17] His hairs grow one per pore.

[18] His hairs stand up; they're blue-black and curl clockwise.

[19] His body is tall and straight-limbed.

[20] He has bulging muscles in seven places.

[21] His chest is like that of a lion.

[22] He is filled out between the shoulders.

[23] He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

[24] His torso is cylindrical.

[25] He has ridged taste buds.

26 His jaw is like that of a lion.

27 He has forty teeth.

28 His teeth are even.

29 His teeth have no gaps.

30 His teeth are perfectly white.

31 He has a large tongue.

32 He has the voice of the Divinity, like a cuckoo's call.

33 His eyes are indigo.

34 He has eyelashes like a cow's.

35 Between his eyebrows there grows a tuft, soft and white like cotton-wool.

36 The crown of his head is like a turban.

37 These are the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

38 Seers who are outsiders remember these marks, but they do not know the specific deeds performed in the past to obtain each mark.

39 1. Well-Planted Feet
In some past lives, past existences, past abodes the Realized One was reborn as a human being. He firmly and persistently undertook skillful behaviors such as good conduct by way of body, speech, and mind, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the fam-

ily, and various other things pertaining to skillful behaviors. Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm. There he surpassed the other gods in ten respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches. When he passed away from there and came back to this place he obtained this mark of a great man: he has well-planted feet. He places his foot on the ground evenly, raises it evenly, and touches the ground evenly with the whole sole of his foot.

40 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

40.2 After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, free of pests—he reigns by principle, without rod or sword. And what does he obtain as king? He can't be stopped by any human foe or enemy. That's what he obtains as king.

40.3 But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the world's veil. And what does he obtain as Buddha? He can't be stopped by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. That's what he obtains as Buddha." The Buddha spoke this matter.

41 On this it is said:

42 “Truth, principle, self-control, and restraint;
purity, precepts, and observing the sabbath;
giving, harmlessness, delighting in non-violence—
firmly undertaking these things, he lived accordingly.

43 By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
he steps evenly on this rich earth.

44 The gathered soothsayers predicted
that there is no stopping one of such even tread,
as householder or renunciate.
That’s the meaning shown by this mark.

45 While living at home he cannot be stopped,
he defeats his foes, and cannot be beaten.
Due to the fruit of that deed,
he cannot be stopped by any human.

46 But if one such chooses the life gone forth,
seeing clearly, loving renunciation,
not even the best can ever stop him;
this is the nature of the supreme man.”

47 2. Wheels on the Feet

“Mendicants, in some past lives the Realized One was reborn as a human being. He conveyed happiness to many people, casting out threats, terror, and danger, providing just protection and security, and giving gifts with all the trimmings. Due to performing those deeds he was reborn in a heav-

enly realm. When he came back to this place he obtained this mark: on the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail and well divided inside.

48 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king.

48.2 But if he goes forth from the lay life to homelessness, he becomes a fully awakened Buddha. And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

49 On this it is said:

50 "In olden days, in past lives,
he brought happiness to many people,
ridding them of fear, terror, and danger,
eagerly guarding and protecting them.

51 By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
wheels on his two feet are found,

52 all rimmed around and thousand-spoked.
The gathered soothsayers predicted,
seeing the prince <j>with the hundred-fold mark of merits,

that he'd have a following, subduing foes,

53 which is why he has wheels all rimmed around.
If one such doesn't choose the life gone forth,
he'll roll the wheel and rule the land.
The aristocrats will be his vassals,

54 flocking to his glory.
But if one such chooses the life gone forth,
seeing clearly, loving renunciation,
the gods, humans, titans, Sakka, and monsters;

55 centaurs and dragons, birds and beasts,
will flock to his glory,
the supreme, honored by gods and humans."

56 3–5. Stretched Heels, Etc.
"Mendicants, in some past lives the Realized One was reborn as a human being. He gave up killing living creatures, renouncing the rod and the sword. He was scrupulous and kind, living full of sympathy for all living beings. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these three marks: he has stretched heels, long fingers, and his body is tall and straight-limbed.

57 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He's long-lived, preserving his life for a long time. No human foe or enemy is able to take his life before his time. That's what he obtains as king. And what does he obtain as Buddha? He's long-lived, preserving his life for a long time.

57.2 No foes or enemies—nor any ascetic or brahmin or god or Māra or divinity or anyone in the world—is able to take his life before his time. That's what he obtains as Buddha." The Buddha spoke this matter.

58 On this it is said:

59 "Realizing for himself the horrors of death,
he refrained from killing other creatures.
By that good conduct he went to heaven,
where he enjoyed the fruit of deeds well done.

60 Passing away, on his return to here,
he obtained these three marks:
his stretched heels are abundant and long,
and like the Divinity, he's straight and beautiful, <j>with well-formed limbs.

61 Fair of arm, youthful, of good posture and breeding,
his fingers are soft and tender and long.
By these three marks of an excellent man,
they indicated that the prince's life would be long:

62 'As a householder he will live long;
longer still if he goes forth, due to
mastery in the development of psychic power.
Thus this is the sign of long life.'"

63 6. Seven Bulging Places

"Mendicants, in some past lives the Realized One was reborn as a human being. He was a donor of delicious and tasty cooked and fresh foods, and drinks that were sweet and succulent. Due to performing those deeds he

was reborn in a heavenly realm. When he came back to this place he obtained this mark: he has bulging muscles in seven places. Both hands, both feet, both shoulders, and his chest are all bulging.

64 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He gets delicious and tasty cooked and fresh foods, and drinks that are sweet and succulent. That's what he obtains as king. And what does he obtain as Buddha? He gets delicious and tasty cooked and fresh foods, and drinks that are sweet and succulent. That's what he obtains as Buddha." The Buddha spoke this matter.

65 On this it is said:

66 "He used to give the very best of flavors—
scrumptious foods of every kind.
Because of that good deed,
he rejoiced long in the Garden of Delight.

67 On returning to here, he is rounded in seven places,
and tender hands and feet are found.
The soothsayers expert in signs declared:
'He'll get tasty foods of all sorts

68 as a householder, that's what that means.
But even if he goes forth he'll get the same,
supreme in gaining tasty foods of all sorts,
cutting all bonds of the lay life.'"

69 7–8. Tender and Serried Hands

"Mendicants, in some past lives the Realized One was reborn as a human being. He brought people together using the four ways of being inclusive: giving, kindly words, taking care, and equality. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: his hands and feet are soft and tender, and they are serried.

70 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? His retinue is inclusive, cohesive, and well-managed. This includes brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes.

70.2 That's what he obtains as king. And what does he obtain as Buddha? His retinue is inclusive and well-managed. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

71 On this it is said:

72 "By giving and helping others,
kindly speech, and equal treatment,
such action and conduct as brought people together,
he went to heaven due to his esteemed virtue.

73 Passing away, on his return to here,
the young baby prince obtained
hands and feet so tender and serried,
lovely, graceful, and good-looking.

74 His retinue is loyal and manageable,
staying agreeably all over this broad land.
Speaking kindly, seeking happiness,
he implements agreeable qualities.

75 But if he gives up all sensual enjoyments,
as victor he speaks Dhamma to the people.
Devoted, they respond to his words;
after listening, they practice in line with the teaching."

76 9–10. Arched Feet and Upright Hair
"Mendicants, in some past lives the Realized One was reborn as a human being. His speech was meaningful and principled. He educated many people, bringing welfare and happiness, offering the teaching. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: the tops of his feet are arched and his hairs stand up.

77 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is the foremost, best, chief, highest, and finest of those who enjoy sensual pleasures. That's what he obtains as king. And what does he obtain as Buddha? He is the foremost, best, chief, highest, and finest of all sentient beings. That's what he obtains as Buddha." The Buddha spoke this matter.

78 On this it is said:

79 "His word was meaningful and principled,
moving the people with his explanations.
He brought welfare and happiness to creatures,

unstintingly offering up teaching.

80 Because of that good deed,
he advanced to heaven and there rejoiced.
On return to here two marks are found,
of excellence and supremacy.

81 His hairs stand upright,
and his ankles well-shaped.
Swollen with flesh and blood, encased in skin,
gracing above the feet.

82 If that sort lives in the home, he becomes
the best of those who enjoy sensual pleasures.
There'll be none better than him;
he'll proceed <j>having mastered all the Black Plum Tree Land.

83 But going forth the peerless renunciate
turns into the best of all creatures.
There'll be none better than him,
he'll live having mastered the whole world."

84 11. Antelope Calves

"Mendicants, in some past lives the Realized One was reborn as a human being. He was a thorough teacher of a profession, a branch of knowledge, conduct, or action, thinking: 'How might they quickly learn and practice, without getting exhausted?' Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his calves are like those of an antelope.

85 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He quickly obtains the things worthy of a king, the factors, supports, and things befitting a king. That's what he obtains as king. And what does he obtain as Buddha? He quickly obtains the things worthy of an ascetic, the factors, supports, and things befitting an ascetic. That's what he obtains as Buddha." The Buddha spoke this matter.

86 On this it is said:

87 "In professions, knowledge, conduct, and deeds,
he thought of how they might easily learn.
Quickly, without tiresome delays,
he taught them things that harm no one at all.

88 Having done that skillful deed <j>whose outcome is happiness,
he gains prominent and elegant calves.
Well-formed in graceful spirals,
he's covered in delicate rising hairs.

89 They say that individual has antelope calves,
and that this is the mark of swift success.
If he desires the things fitting the household life,
not going forth, they'll quickly be his.

90 But if one such chooses the life gone forth,
seeing clearly, loving renunciation,
the peerless renunciate will quickly find
what is fitting and suitable."

91 12. Delicate Skin

"Mendicants, in some past lives the Realized One was reborn as a human being. He approached an ascetic or brahmin and asked: 'Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?' Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he has delicate skin, so delicate that dust and dirt don't stick to his body.

92 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has great wisdom. Of those who enjoy sensual pleasures, none is his equal or better in wisdom. That's what he obtains as king. And what does he obtain as Buddha? He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. No sentient being is his equal or better in wisdom. That's what he obtains as Buddha." The Buddha spoke this matter.

93 On this it is said:

94 "In olden days, in past lives,
eager to understand, he asked questions.
Keen to learn, he waited on renunciates,
heeding their explanation with pure intent.

95 Due to that deed of acquiring wisdom,
as a human being his skin is delicate.
At his birth <j>the soothsayers expert in signs prophesied:

‘He’ll discern delicate matters.’

96 If one such doesn’t choose the life gone forth,
he’ll roll the wheel and rule the land.
Among those with material things <j>who have been educated,
none equal or better than him is found.

97 But if one such chooses the life gone forth,
seeing clearly, loving renunciation,
gaining wisdom that’s supreme and distinguished,
the one of superb, vast intelligence <j>attains awakening.”

98 13. Golden Skin

“Mendicants, in some past lives the Realized One was reborn as a human being. He wasn’t irritable or bad-tempered. Even when heavily criticized he didn’t lose his temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. He donated soft and delicate mats and blankets, and cloaks of delicate linen, cotton, silk, and wool. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he is golden colored; his skin shines like lustrous gold.

99 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He obtains soft and delicate mats and blankets, and delicate cloaks of linen, cotton, silk, and wool. That’s what he obtains as king. And what does he obtain as Buddha? He obtains soft and delicate mats and blankets, and cloaks of delicate linen, cotton, silk, and wool. That’s what he obtains as Buddha.” The Buddha spoke this matter.

100 On this it is said:

101 “Fixated on good will, he gave gifts.
In an earlier life he poured forth cloth
fine and soft to touch,
like a god pouring rain on this broad earth.

102 So doing he passed from here to heaven,
where he enjoyed the fruits of deeds well done.
Here he wins a figure <j>shining like honey-yellow gold,
like Indra, the finest of gods.

103 If that man stays in the house, not wishing to go forth,
he conquers and rules this vast, broad earth,
together with the seven treasures here.
He gets immaculate, delicate, pure skin,

104 receiving clothing, cloth, and the finest cloaks
if he chooses the life gone forth.
For he still partakes of past deed’s fruit;
what’s been done is never lost.”

105 14. Privates in Foreskin

“Mendicants, in some past lives the Realized One was reborn as a human being. He reunited long-lost and long-separated relatives, friends, loved ones, and comrades. He reunited mother with child and child with mother; father with child and child with father; brother with brother, brother with sister, sister with brother, and sister with sister, bringing

them together with rejoicing. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his private parts are sheathed in a foreskin.

106 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many sons, over a thousand sons who are valiant and heroic, crushing the armies of his enemies. That's what he obtains as king. And what does he obtain as Buddha? He has many sons, many thousands of sons who are valiant and heroic, crushing the armies of his enemies. That's what he obtains as Buddha." The Buddha spoke this matter.

107 On this it is said:

108 "In olden days, in past lives,
he reunited long-lost
and long-separated comrades and family,
bringing them together with joy.

109 By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
his private parts are sheathed in a foreskin.

110 That sort has many sons,
over a thousand descendants,
valiant and heroic, devastating foes,
a layman's joy, speaking kindly.

111 But if he lives the renunciate life
he has even more sons following his word.
As householder or renunciate,
that's the meaning shown by this mark."

112 The first recitation section is complete.

113 15–16. Equal Proportions and Touching the Knees
"Mendicants, in some past lives the Realized One was reborn as a human being. Examining the gathered population, he knew what they had in common and what was their own; he knew each person, and he knew the distinctions between people. In each case, he made appropriate distinctions between people: 'This one deserves that; that one deserves this.' Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: he has the proportional circumference of a banyan tree; and when standing upright and not bending over, the palms of both hands touch the knees.

114 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses. That's what he obtains as king. And what does he obtain as Buddha? He is rich, affluent, and wealthy.

114.2 He has these kinds of wealth: the wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom. That's what he obtains as Buddha." The Buddha spoke this matter.

115 On this it is said:

116 “Examining the many people in a community,
he weighed, evaluated, and judged each case:
‘This one deserves that.’
That’s how he used to draw <j>distinctions between people.

117 Now standing without bending
he can touch his knees with both hands.
With the remaining ripening <j>of the fruit of good deeds,
his circumference was that of a great tree.

118 Learned experts in the many different
signs and marks prophesied:
‘The young prince will obtain
many different things that householders deserve.

119 Here there are many suitable pleasures
for the ruler of the land to enjoy as householder.
But if he gives up all sensual enjoyments,
he will gain the supreme, highest peak of wealth.’”

120 17–19. A Lion’s Chest, Etc.

“Mendicants, in some past lives the Realized One was reborn as a human being. He wanted what’s best, the welfare, the comfort, and sanctuary of the people, thinking: ‘How might they flourish in faith, ethics, learning, generosity, teachings, and wisdom; in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin?’ Due to performing those deeds he was

reborn in a heavenly realm. When he came back to this place he obtained these three marks: his chest is like that of a lion; he is filled out between the shoulders.; and his torso is cylindrical.

121 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He's not liable to decline. He doesn't decline in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin. He doesn't decline in any of his accomplishments.

121.2 That's what he obtains as king. And what does he obtain as Buddha? He's not liable to decline. He doesn't decline in faith, ethics, learning, generosity, and wisdom. He doesn't decline in any of his accomplishments. That's what he obtains as Buddha." The Buddha spoke this matter.

122 On this it is said:

123 "His wish was this: 'How may others not decline
in faith, ethics, learning, and intelligence,
in generosity, teachings, and much good else,
in coin and grain, fields and lands,

124 in children, partners, and livestock,
in family, friends, and kin,
in strength, and both beauty and happiness?'
And so he ever desired their success.

125 His chest was shaped like that of a lion,
filled out between the shoulders, <j>and torso cylindrical.
Due to the well-done deeds of the past,

he had that portent of non-decline.

126 Even as layman he grows in coin and grain,
in wives, children, and livestock.
But once gone forth, owning nothing, he attains
the supreme awakening which may never decline."

127 20. Ridged Taste Buds

"Mendicants, in some past lives the Realized One was reborn as a human being. He would never hurt any sentient being with fists, stones, rods, or swords. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he has ridged taste buds. His raised taste receptors, originating in the throat, disperse evenly.

128 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold. That's what he obtains as king. And what does he obtain as Buddha? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. That's what he obtains as Buddha." The Buddha spoke this matter.

129 On this it is said:

130 "Not with fist or rod or stone,
or sword or beating to death,
or by bondage or threats
did he ever harm anyone.

131 For that very reason he rejoiced in heaven <j>after passing away,
finding happiness as a fruit of happy deeds.
With taste receptors prominent <j>and evenly spreading nutrition,
on his return here he has ridged taste buds.

132 That's why the clever prophets said:
'This man will have much happiness
as householder or renunciate.
That's the meaning shown by this mark.'"

133 21–22. Indigo Eyes
"Mendicants, in some past lives the Realized One was reborn as a human being. When looking at others he didn't glare, look askance, or avert his eyes. Being straightforward, he reached out to others with straightforward intentions, looking at people with kindly eyes. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: his eyes are indigo, and he has eyelashes like a cow's.

134 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? The people look on him with kindly eyes. He is dear and beloved to the brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes.

134.2 That's what he obtains as king. And what does he obtain as Buddha? The people look on him with kindly eyes. He is dear and beloved to the monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and

centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

135 On this it is said:

136 "With not a glare or glance askance,
nor averting of the eyes;
straightforward, he reached out straightforwardly,
looking at people with kindly eyes.

137 In good rebirths he enjoyed the fruit
and result, rejoicing there.
But here he has a cow's eyelashes,
and indigo eyes so fair to see.

138 Many soothsayers, men clever
and learned in prognostic texts,
expert in cow-like lashes, indicated
he'd be looked upon with kindly eyes.

139 Even as a householder he'd be regarded kindly,
beloved of the people.
But if he becomes an ascetic, not lay,
as destroyer of sorrow he'll be loved by many."

140 23. Crown Like a Turban

"Mendicants, in some past lives the Realized One was reborn as a human being. He was the leader and forerunner of people in skillful behaviors such as good conduct by way of body, speech, and mind, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and

various other things pertaining to skillful behaviors. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: the crown of his head is like a turban.

141 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king.

141.2 And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

142 On this it is said:

143 "Among people of good conduct, he was the leader,
devoted to a life of principle among the principled.
The people followed him,
and he experienced the fruit of good deeds in heaven.

144 Having experienced that fruit,
he gains a head crowned like a turban.
The experts in omens and signs prophesied:
'He will be leader of the people.

145 Assistants serve him here among men,
as they did for him then in the past.
If he becomes an aristocrat, ruler of the land,
he'll gain the service of the people.

146 But if that man goes forth,
he'll be sophisticated, proficient in the teachings.
Devoted to the virtues of his instruction,
the people will become his followers.'"

147 24–25. One Hair Per Pore, and a Tuft

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from lying. He spoke the truth and stuck to the truth. He was honest and dependable, and didn't trick the world with his words. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: his hairs grow one per pore, and between his eyebrows there grows a tuft, soft and white like cotton-wool.

148 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many close adherents among the brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king.

148.2 And what does he obtain as Buddha? He has many close adherents among the monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

149 On this it is said:

150 "In past lives he was true to his promise,
with no forked tongue, he shunned lies.
He never broke his word to anyone,

but spoke what was true, real, and factual.

151 A tuft so very white like cotton-wool
grew prettily between his eyebrows.
And never two, but only one,
hair grew in each of his pores.

152 Many soothsayers learned in marks
and expert in signs gathered and prophesied:
'One like this, with tuft and hair so prominent,
will have many as his close adherents.

153 Even as householder many people will follow him,
due to the power of deeds in the past.
But once gone forth, owning nothing,
as Buddha the people will follow him.'"

154 26–27. Forty Gapless Teeth

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from backbiting. He didn't repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciled those who were divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: he has forty teeth, and his teeth have no gaps.

155 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? His retinue cannot be divided. This includes brahmins and householders, people of town and

country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king.

155.2 And what does he obtain as Buddha? His retinue cannot be divided. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

156 On this it is said:

157 "He spoke no divisive words splitting the united,
creating disputes that foster division,
acting improperly by fostering quarrels,
sowing division in those who are united.

158 He spoke kind words to foster harmony,
uniting those who are divided.
He cast aside quarrels among the people,
rejoicing together with the united.

159 In good rebirths he enjoyed the fruit
and result, rejoicing there.
Here his teeth are gapless, close-set,
forty standing prominent in his mouth.

160 If he becomes an aristocrat, ruler of the land,
his assembly will be indivisible.
And as an ascetic, stainless, immaculate,
his assembly will follow him, unshakable."

161 28–29. A Large Tongue and the Voice of the Divinity

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from harsh speech. He spoke in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: he has a large tongue, and the voice of the Divinity, like a cuckoo's call.

162 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a compelling voice. His words are compelling to brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes.

162.2 That's what he obtains as king. And what does he obtain as Buddha? He has a compelling voice. His words are compelling to monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

163 On this it is said:

164 "He never spoke a loud harsh word,
insulting, quarrelsome,
causing harm, rude, crushing the people.
His speech was sweet, helpful, and courteous.

165 He uttered words dear to the mind,
going to the heart, pleasing to the ear.
He enjoyed the fruit of his good verbal conduct,

experiencing the fruit of good deeds in heaven.

166 Having experienced that fruit,
on his return to here <j>he acquired the voice of the Divinity.
His tongue was long and wide,
and his speech was compelling.

167 Even as householder his speech brings prosperity.
But if that man goes forth,
speaking often to the people,
they'll be compelled by his fair words."

168 30. A Lion-Like Jaw

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from talking nonsense. His words were timely, true, and meaningful, in line with the teaching and training. He said things at the right time which were valuable, reasonable, succinct, and beneficial. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his jaw is like that of a lion.

169 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He can't be destroyed by any human foe or enemy. That's what he obtains as king. And what does he obtain as Buddha? He can't be destroyed by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. That's what he obtains as Buddha." The Buddha spoke this matter.

170 On this it is said:

171 “Neither nonsensical nor silly,
his way of speaking was never loose.
He cast aside what was unbeneficial,
and spoke for the welfare <j>and happiness of the people.

172 So doing he passed from here to be reborn in heaven,
where he enjoyed the fruit of deeds well done.
Passing away, on his return to here,
he gained a jaw like the finest of beasts.

173 He became a king so very hard to defeat,
a mighty lord and ruler of mankind.
He was equal to the best in the city of the Third Heaven,
like Indra, the finest of gods.

174 One such as that is not easily beaten by centaurs,
titans, spirits, monsters, or gods.
If he becomes of that sort,
he illuminates the quarters and in-between.”

175 31–32. Even and White Teeth

“Mendicants, in some past lives the Realized One was reborn as a human being. He gave up wrong livelihood and earned a living by right livelihood. He refrained from falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence. Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm. There he surpassed the other gods in ten

respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches. When he came back to this place he obtained these two marks: his teeth are even and perfectly white.

176 Possessing these marks, if he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

176.2 He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

176.3 After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, free of pests—he reigns by principle, without rod or sword. And what does he obtain as king? His retinue is pure.

176.4 This includes brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king.

177 But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the world's veil. And what does he obtain as Buddha? His retinue is pure. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

178 On this it is said:

179 “He abandoned wrong livelihood, and created
a way of life that’s fair, pure, and just.
He cast aside what was unbeneficial,
and lived for the welfare and happiness of the people.

180 Having done what’s praised <j>by the clever, the wise, and the good,
that man experienced the fruit in heaven.
Equal to the best in the Third Heaven,
he enjoyed himself with pleasure and play.

181 From there he passed back to a human life.
With the remaining ripening <j>of the fruit of good deeds,
he obtained teeth that are even,
gleaming, bright, and white.

182 Many soothsayers regarded as wise men
gathered and predicted of him:
‘With twice-born teeth <j>so even, so white, so clean and bright
his retinue will be so pure.

183 As king, his people will also be pure,
when he rules having conquered this earth so broad.
They won’t harm the country,
but will live for the welfare <j>and happiness of the people.

184 But if he goes forth he’ll be an ascetic free of ill,
his passions quelled, the veil cast off.
Rid of stress and weariness,
he sees this world and the next.

185 Those who do his bidding, both lay and renunciate,
shake off wickedness, impure and blameworthy.
He's surrounded by pure people, who cast aside
stains, callousness, sin, and corruptions.'"

186 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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31 — ADVICE TO SIGĀLAKA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his cupped palms to revere the various quarters — east, south, west, north, below, and above.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. He saw Sigālaka revering the various quarters and said to him, "Householder's son, why are you revering the various quarters in this way?"

3 "Sir, on his deathbed my father said to me: 'My dear, please revere the quarters.' Honoring, respecting, and venerating my father's words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my cupped palms to revere the various quarters— east, south, west, north, below, and above."

4 1. The Six Directions

"Householder's son, that's not how the six directions should be revered in the training of the Noble One."

5 "But sir, how should the six directions be revered in the training of the Noble One? Sir, please teach me this."

6 "Well then, householder's son, listen and apply your mind well, I will speak."

7 "Yes, sir," replied Sigālaka. The Buddha said this:

8 "Householder's son, a noble disciple gives up four corrupt deeds, doesn't do bad deeds on four grounds, and avoids six drains on wealth. When they've left these fourteen bad things behind they have the six directions covered. They're practicing to win in both worlds, and they succeed in this world and the next. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

9 2. Four Corrupt Deeds

What four corrupt deeds have they given up? Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds. These are the four corrupt deeds they've given up."

10 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

11 "Killing, stealing,
telling lies,
and committing adultery:
astute people don't praise these things."

12 3. Four Grounds

"On what four grounds do they not do bad deeds? One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice. When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice, they don't do bad deeds on these four grounds."

13 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

14 “If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame shrinks,
like the moon in the waning fortnight.

15 If you don’t act against the teaching
out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight.”

16 4. Six Drains on Wealth

“What six drains on wealth do they avoid? Habitually engaging in the following things is a drain on wealth: beer, wine, and liquor intoxicants; roaming the street markets at night; frequenting festivals; gambling; bad friends; laziness.

17 5. Six Drawbacks of Drinking

There are these six drawbacks of habitually consuming intoxicants of beer, wine, and liquor. Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing. These are the six drawbacks of habitually consuming intoxicants of beer, wine, and liquor.

18 6. Six Drawbacks of Roaming the Street Markets at Night

There are these six drawbacks of roaming the street markets at night. Yourself, your partners and children, and your property are all left unguarded. You’re suspected of bad deeds. Untrue rumors spread about you. You’re at the forefront of many things that entail suffering. These are the six drawbacks of roaming the street markets at night.

19 7. Six Drawbacks of Festivals

There are these six drawbacks of frequenting festivals. You're always thinking: 'Where's the dancing? Where's the singing? Where's the music? Where are the stories? Where's the applause? Where are the kettledrums?' These are the six drawbacks of frequenting festivals.

20 8. Six Drawbacks of Gambling

There are these six drawbacks of habitually gambling. Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A gambler's word carries no weight in public assembly. Friends and colleagues treat them with contempt. And no one wants to marry a gambler, for they think: 'This individual is a gambler—they're not able to support a partner.' These are the six drawbacks of habitually gambling.

21 9. Six Drawbacks of Bad Friends

There are these six drawbacks of bad friends. You become friends and companions with those who are addicts, carousers, drunkards, frauds, swindlers, and thugs. These are the six drawbacks of bad friends.

22 10. Six Drawbacks of Laziness

There are these six drawbacks of habitual laziness. You don't get your work done because you think: 'It's too cold! It's too hot. It's too late! It's too early! I'm too hungry! I'm too full!' By dwelling on so many excuses for not working, you don't make any more money, and the money you already have runs out. These are the six drawbacks of habitual laziness."

23 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

24 “Some are just drinking buddies,
some call you their dear, dear friend;
but a friend in times of need
is a comrade indeed.

25 Sleeping late, adultery,
making enemies, harmfulness,
bad friends, and avarice:
these six grounds ruin a person.

26 With bad friends, bad comrades,
bad behavior and alms-resort,
a man falls to ruin
in both this world and the next.

27 Dice, women, toddy, song and dance;
sleeping by day and roaming at night;
bad friends, and avarice:
these six grounds ruin a person.

28 They play dice and drink beer,
and consort with women loved by others.
Associating with the worse, not the better,
they diminish like the waning moon.

29 One who is broke and destitute due to toddy,
thirsty, drinking in the bar,
drowning in debt,
will quickly lose their way.

30 When you're in the habit of sleeping late,
seeing night as time to rise,
and always getting drunk,
you can't keep up the household life.

31 'Too cold, too hot,
too late,' they say.
When the young neglect their work like this,
riches pass them by.

32 But one who considers heat and cold
as no more than blades of grass—
he does his duties as a man,
and happiness never fails."

33 11. Fake Friends
"Householder's son, you should recognize these four enemies disguised as friends: the taker, the talker, the flatterer, the spender.

34 You can recognize a fake friend who's all take on four grounds.

35 Your possessions end up theirs.
Giving little, they expect a lot.
They do their duty out of fear.
They associate for their own advantage.

36 You can recognize a fake friend who's all take on these four grounds.

37 You can recognize a fake friend who's all talk on four grounds. They're hospitable in the past. They're hospitable in the future. They're full of meaningless pleasantries. When something needs doing in the present

they point to their own misfortune. You can recognize a fake friend who's all talk on these four grounds.

38 You can recognize a fake friend who's a flatterer on four grounds. They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back. You can recognize a fake friend who's a flatterer on these four grounds.

39 You can recognize a fake friend who's a spender on four grounds. They accompany you when drinking, roaming the street markets at night, frequenting festivals, and gambling. You can recognize a fake friend who's a spender on these four grounds."

40 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

41 "One friend is all take,
another all talk;
one's just a flatterer,
and one's a comrade who spends.

42 An astute person understands
these four enemies for what they are
and keeps them at a distance,
as they'd shun a risky road."

43 12. Good-Hearted Friends

"Householder's son, you should recognize these four good-hearted friends: the helper, the friend in good times and bad, the counselor, and the one who's sympathetic.

44 You can recognize a good-hearted friend who's a helper on four grounds. They guard you when you're negligent. They guard your property when you're negligent. They keep you safe in times of danger. When something needs doing, they provide you with twice the money you need. You can recognize a good-hearted friend who's a helper on these four grounds.

45 You can recognize a good-hearted friend who's the same in good times and bad on four grounds. They tell you secrets. They keep your secrets. They don't abandon you in times of trouble. They'd even give their life for your welfare. You can recognize a good-hearted friend who's the same in good times and bad on these four grounds.

46 You can recognize a good-hearted friend who's a counselor on four grounds. They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to heaven. You can recognize a good-hearted friend who's a counselor on these four grounds.

47 You can recognize a good-hearted friend who's sympathetic on four grounds. They don't delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you. You can recognize a good-hearted friend who's sympathetic on these four grounds."

48 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

49 “A friend who’s a helper,
one the same in both pleasure and pain,
a friend of good counsel,
and one of sympathy;

50 an astute person understands
these four friends for what they are
and carefully looks after them,
like a mother the child at her breast.
The astute and virtuous
shine like a burning flame.

51 They pick up riches as bees
roaming round pick up pollen.
And their riches proceed to grow,
like a termite mound piling up.

52 In gathering wealth like this,
a householder does enough for their family.
And they’d hold on to friends
by dividing their wealth in four.

53 One portion is to enjoy.
Two parts invest in work.
And the fourth should be kept
for times of trouble.”

54 13. Covering the Six Directions

“And how, householder’s son, does a noble disciple cover the six directions? These six directions should be recognized: parents as the east, tutors

as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as above.

55 A child should serve their parents as the eastern quarter in five ways, thinking: 'I will support those who supported me. I'll do my duty for them. I'll maintain the family lineage. I'll take care of the inheritance. When they have passed away, I'll make an offering on their behalf.' Parents served by the children in these five ways show sympathy to them in five ways.

55.2 They keep them from doing bad. They support them in doing good. They train them in a profession. They connect them with a suitable partner. They transfer the inheritance in due time. Parents served by their children in these five ways show sympathy to them in these five ways. And that's how the eastern quarter is covered, kept safe and free of peril.

56 A pupil should serve their tutor as the southern quarter in five ways: by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession. Tutors served by their pupils in these five ways show sympathy to them in five ways. They make sure they're well educated and well drilled in memorization.

56.2 They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region. Tutors served by their pupils in these five ways show sympathy to them in these five ways. And that's how the southern quarter is covered, kept safe and free of peril.

57 A husband should serve his wife as the western quarter in five ways: by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments. A wife served by her husband in these five ways shows sympathy to him in five ways. She's well-organized in her work. She manages the domestic help.

57.2 She's not unfaithful. She preserves his earnings. She's deft and tireless in all her duties. A wife served by her husband in these five ways shows sympathy to him in these five ways. And that's how the western quarter is covered, kept safe and free of peril.

58 A gentleman should serve his friends and colleagues as the northern quarter in five ways: giving, kindly words, taking care, equality, and not using tricky words. Friends and colleagues served by a gentleman in these five ways show sympathy to him in five ways. They guard him when they're negligent. They guard his property when they're negligent.

58.2 They keep him safe in times of danger. They don't abandon him in times of trouble. They honor his descendants. Friends and colleagues served by a gentleman in these five ways show sympathy to him in these five ways. And that's how the northern quarter is covered, kept safe and free of peril.

59 A master should serve their bondservants and workers as the lower quarter in five ways: by organizing work according to ability, by paying food and wages, by nursing them when sick, by sharing special treats, and by giving time off work. Bondservants and workers served by a master in these five ways show sympathy to him in five ways. They get up first, and go to bed last.

59.2 They don't steal. They do their work well. And they promote a good reputation. Bondservants and workers served by a master in these five ways show sympathy to him in these five ways. And that's how the lower quarter is covered, kept safe and free of peril.

60 A gentleman should serve ascetics and brahmins as the upper quarter in five ways: by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs. Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in six ways. They keep him from doing bad. They support him in doing good.

60.2 They think of him with kindly thoughts. They teach him what he does not know. They clarify what he's already learned. They explain the path to heaven. Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in these six ways. And that's how the upper quarter is covered, kept safe and free of peril."

61 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

62 "Parents are the east,
tutors the south,
wives and child the west,
friends and colleagues the north,

63 servants and workers below,
and ascetics and brahmins above.
By honoring these quarters
a householder does enough for their family.

64 The astute and the virtuous,
the gentle and the articulate,
the placid in manner and the amenable:
they're the kind who win glory.

65 The diligent, not lazy,
those not disturbed by troubles,
those consistent in conduct, the intelligent:
they're the kind who win glory.

66 The inclusive, the makers of friends,
the bountiful, those rid of stinginess,
those who lead, train, and persuade:
they're the kind who win glory.

67 Giving and kindly words,
taking care here,
and treating equally in worldly conditions,
as they deserve in each case;
these ways of being inclusive in the world
are like a moving chariot's linchpin.

68 If there were no such ways of being inclusive,
neither mother nor father
would be respected and honored
for what they've done for their children.

69 But since these ways of being inclusive do exist,
the astute do regard them well,
so they achieve greatness

and are praised.”

70 When this was said, Sigālaka the householder’s son said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

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32 — THE ĀṬĀNĀṬIYA PROTECTION

✦

[1] 1. The First Recitation Section

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then, late at night, the four great kings—with large armies of spirits, centaurs, gnomes, and dragons—set guards, troops, and wards at the four quarters and then, lighting up the entire Vulture's Peak with their beauty, went up to the Buddha, bowed, and sat down to one side. Before sitting down to one side, some spirits bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

[2] Seated to one side, the Great King Vessavaṇa said to the Buddha, "Sir, some high spirits have confidence in the Buddha, some do not. Some middling spirits have confidence in the Buddha, some do not. Some low spirits have confidence in the Buddha, some do not. But mostly the spirits don't have confidence in the Buddha. Why is that?

[2.2] Because the Buddha teaches them to refrain from killing living creatures, stealing, lying, sexual misconduct, and consuming intoxicants of beer, wine, and liquor. But mostly they don't refrain from such things. They don't like that or approve of it.

3 Sir, there are disciples of the Buddha who frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat. There dwell high spirits who have no confidence in the Buddha's dispensation. To give them confidence, may the Buddha please learn the Aṭṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen." The Buddha consented with silence.

4 Then, knowing that the Buddha had consented, on that occasion Great King Vessavaṇa recited the Aṭṭānāṭiya protection.

5 "Hail Vipassī,
the glorious Clear-eyed One!
Hail Sikhī,
sympathetic for all beings!

6 Hail Vessabhū,
cleansed and fervent!
Hail Kakusandha,
crusher of Māra's army!

7 Hail Koṇāgamana,
the brahmin who has lived the life!
Hail Kassapa,
everywhere free!

8 Hail Aṅgīrasa,
the glorious Sakyan!
He taught this Dhamma
that casts aside all suffering.

9 Those in the world who are quenched,
truly discerning,
not backbiters; such people
being great of heart and intrepid,

10 revere that Gotama;
he who is helpful to gods and humans,
accomplished in knowledge and conduct,
great of heart and intrepid.

11 Where rises the sun—
Aditi's child, the great orb—
with whose rising
night's umbra also ends,
and of whom, when sun has risen,
it is said to be the day—

12 there is a deep lake,
an ocean of flowing waters.
That's how they understand that lake there,
as an ocean of flowing waters.

13 From here that is the eastern quarter,
so the people say.
That quarter is warded
by a great king, glorious,

14 the lord of the centaurs;
his name is Dhataraṭṭha.
He delights in song and dance,

honored by the centaurs.

15 And he has many mighty sons
all of one name, so I've heard.
Eighty, and ten, and one—
all of them named Indra.

16 After seeing the Awakened One,
the Buddha, Kinsman of the Sun,
they revere him from afar,
the one great of heart and intrepid.

17 Homage to you, O thoroughbred!
Homage to you, supreme among men!
You examine us skillfully;
the non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

18 And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

19 It's where the departed go, they say,
who are backbiters and calumniators,
killers and hunters,
bandits and cheats.

20 From here that is the southern quarter,
so the people say.
That quarter is warded
by a great king, glorious,

21 the lord of the gnomes;
his name is Virūḷha.
He delights in song and dance,
honored by the gnomes.

22 And he has many mighty sons
all of one name, so I've heard.
Eighty, and ten, and one—
all of them named Indra.

23 After seeing the Awakened One,
the Buddha, Kinsman of the Sun,
they revere him from afar,
the one great of heart and intrepid.

24 Homage to you, O thoroughbred!
Homage to you, supreme among men!
You examine us skillfully;
the non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

25 And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!

We bow to Gotama the awakened!’

26 Where sets the sun—
Aditi’s child, the great orb—
with whose setting
the day also ends;
and of whom, when sun has set,
it is said to be night’s umbra—

27 there is a deep lake in that place,
an ocean of flowing waters.
That’s how they understand that lake there,
as an ocean of flowing waters.

28 From here that is the western quarter,
so the people say.
That quarter is warded
by a great king, glorious,

29 the lord of the dragons;
his name is Virūpakkha.
He delights in song and dance,
honored by the dragons.

30 And he has many mighty sons
all of one name, so I’ve heard.
Eighty, and ten, and one—
all of them named Indra.

31 After seeing the Awakened One,
the Buddha, Kinsman of the Sun,
they revere him from afar,
the one great of heart and intrepid.

32 Homage to you, O thoroughbred!
Homage to you, supreme among men!
You examine us skillfully;
the non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

33 And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

34 Where the lovely land north of Kuru is,
and the beautiful Mount Meru,
humans born there
are unselfish, without possessions.

35 They do not sow the seed,
nor do they draw the plough.
The rice eaten by people
ripens in untilled soil,

36 free of powder or husk, pure,
fragrant, with only the rice-grain.
After cooking in a tandoor oven,

they enjoy eating that food.

37 Having prepared a cow with hooves uncloven,
they're drawn about from place to place.
Having prepared a beast with hooves uncloven,
they're drawn about from place to place.

38 Having prepared a woman-drawn carriage,
they're drawn about from place to place.
Having prepared a man-drawn carriage,
they're drawn about from place to place.

39 Having prepared a girl-drawn carriage,
they're drawn about from place to place.
Having prepared a boy-drawn carriage,
they're drawn about from place to place.

40 Having ascended their vehicle,
that king's servants
tour about in every quarter,

41 provided with heavenly vehicles
of elephant and of horse.
And there are palaces and palanquins
for that great and glorious king.

42 And he has cities, too,
well-built in the sky:
Aṭṭānāṭā, Kusināṭā, Parakusināṭā,
Nāṭapuriyā, and Parakusiṭanāṭā.

43 To the north is Kapīvanta,
and Janogha lies beyond.
And there's Navanavutiya, Ambara-ambaravatiya,
and the royal capital named Aḷakamandā.

44 The Great King Kuvera, dear sir,
has a capital named Visāṇā,
which is why the great king
is called 'Vessavaṇa'.

45 Searching, they shine:
Tatolā, Tattalā, Tatotalā,
Ojasi, Tejasi, Tatojasi,
Sūra, Rājā, Ariṭṭha, and Nemi.

46 There is a lake there too named Dharaṇī,
whence the clouds rain forth,
and the rains disperse.
There is a hall there too named Sālavatī,

47 where the spirits frequent.
There the trees are ever in fruit,
with many different flocks of birds.
Peacocks and herons call out there,
and the sweet cuckoos too.

48 One bird cries out 'Live, live!',
another 'Lift up your heart!'
There are cocks and kookaburras,
and in the wood the woodpeckers.

49 The parrots and mynah cry out there,
and the ‘little stick-boy’ birds.
Kuvera’s pond of rushes
is lovely all the time.

50 From here that is the northern quarter,
so the people say.
That quarter is warded
by a great king, glorious,

51 the lord of spirits;
his name is Kuvera.
He delights in song and dance,
honored by the spirits.

52 And he has many mighty sons
all of one name, so I’ve heard.
Eighty, and ten, and one—
all of them named Indra.

53 After seeing the Awakened One,
the Buddha, Kinsman of the Sun,
they revere him from afar,
the one great of heart and intrepid.

54 Homage to you, O thoroughbred!
Homage to you, supreme among men!
You examine us skillfully;

the non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

55 And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

56 This, good fellow, is the Aṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.

57 The monks, nuns, laymen, and laywomen should learn this Aṭānāṭiya protection well and completely memorize it. If anyone who does so is approached while walking, standing, sitting, or lying down by any non-human being with malicious intent—including males, females, boys, girls, chief ministers, councillors, and servants among the spirits, centaurs, gnomes, and dragons— that non-human will receive no homage or respect in any village or town.

57.2 And they will receive no ground or dwelling in my capital of Ālakamandā. Nor will they get to go to the conference of the spirits. In addition, the non-humans would not give or take them in marriage. They'd heap personal abuse on them, drop an empty bowl on their head, and even split their head into seven pieces!

58 For there are, good fellow, non-humans who are fierce, cruel, and violent. They don't obey the Great Kings or their men or their men's men. They're said to be rebelling against the Great Kings. They're just like the

bandits in the king of Magadha's realm who don't obey the king, his men, or his men's men, and are said to be rebelling against the king.

59 If any non-human being with malicious intent—including males, females, boys, girls, ministers, councillors, and servants among the spirits, centaurs, gnomes, and dragons—approaches a monk, nun, layman, or laywoman while walking, standing, sitting, or lying down, one ought to yell, cry, and scream to the spirits, great spirits, generals, great generals: 'This spirit's got me!

59.2 This spirit's entered me! This spirit's annoying me! This spirit's harassing me! This spirit's hurting me! This spirit's harming me! This spirit won't let me go!'

60 To what spirits, great spirits, generals, great generals?

61 'Indra, Soma, and Varuṇa,
Bhāradvāja, the Progenitor,
Candana and Kāmaseṭṭha,
Kinnughaṇḍu and Nighaṇḍu,

62 Panāda and Opamañña,
and Mātali, the god's equerry.
Cittasena the centaur,
and the kings Nala and Janesabha,

63 Sātāgira, Hemavata,
Puṇṇaka, Karatiya, and Guḷa;
Sivaka and Mucalinda,
Vessāmitta, Yugandhara,

64 Gopāla, Suppagedha,
Hiri, Netti, and Mandiya;
Pañcālacaṇḍa, Aḷavaka,
Pajjunna, Sumana, Sumukha,
Dadhimukha, Maṇi, Māṇivara, Dīgha,
together with Serīsaka.'

66 This, good fellow, is the Aṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen. Well, now, good fellow, I must go. I have many duties, and much to do."

67 "Please, Great Kings, go at your convenience."

68 Then the four great kings got up from their seats, bowed and respectfully circled the Buddha, keeping him on their right side, before vanishing right there. And before the other spirits present vanished, some bowed and respectfully circled the Buddha, keeping him on their right side, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

69 The first recitation section is complete.

70 2. The Second Recitation Section
Then, when the night had passed, the Buddha told the mendicants all that had happened, repeating all the verses spoken. Then he added:

134 "Mendicants, learn the Aṭānāṭiya protection! Memorize the Aṭānāṭiya protection! Remember the Aṭānāṭiya protection! The Aṭānāṭiya protection is beneficial, and is for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen."

135 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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33 — RECITING IN CONCERT

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of five hundred mendicants when he arrived at a Mallian town named Pāvā. There he stayed in Cunda the smith's mango grove.

2 Now at that time a new town hall named Ubbhaṭaka had recently been constructed for the Mallas of Pāvā. It had not yet been occupied by an ascetic or brahmin or any human at all. The Mallas of Pāvā also heard that the Buddha had arrived and was staying in Cunda's mango grove.

2.2 Then they went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, a new town hall named Ubbhaṭaka has recently been constructed for the Mallas of Pāvā. It has not yet been occupied by an ascetic or brahmin or any human at all. May the Buddha be the first to use it, and only then will the Mallas of Pāvā use it. That would be for the lasting welfare and happiness of the Mallas of Pāvā." The Buddha consented in silence.

3 Then, knowing that the Buddha had consented, the Mallas got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying, "Please, sir, come at your convenience."

4 Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet, he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

4.2 The Mallas of Pāvā also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

5 The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Mallas with a Dhamma talk. Then he sent them off, "The night is getting late, Vāseṭṭhas. Please go at your convenience."

6 "Yes, sir," replied the Mallas. They got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right, before leaving.

7 Soon after they left, the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed Venerable Sāriputta, "Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it."

8 "Yes, sir," Sāriputta replied.

9 And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

10 Now at that time the Jain ascetic of the Ñātika clan had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, fighting, quarreling, and disputing, continually wounding each other with barbed words: "You don't understand this teaching and training. I understand this teaching and training.

10.2 What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this —if you can!"

11 You'd think there was nothing but slaughter going on among the Jain ascetics. And the Jain Ñātika's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

12 Then Sāriputta told the mendicants about these things. He went on to say, "That's what happens, reverends, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

12.2 But this teaching is well explained and well propounded to us by the Blessed One, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. You should all recite this in concert, without disputing, so that this spiritual path may last for a long time.

12.3 That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

13 And what is that teaching?

14 1. Ones

There are teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. What are the teachings grouped by one?

15 All sentient beings are sustained by food.

16 All sentient beings are sustained by conditions.

17 These are the teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

18 2. Twos

There are teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by two?

[19] Name and form.

[20] Ignorance and craving for continued existence.

[21] Views favoring existence and views favoring nonexistence.

[22] Lack of conscience and prudence.

[23] Conscience and prudence.

[24] Being hard to admonish and having bad friends.

[25] Being easy to admonish and having good friends.

[26] Skill in offenses and skill in resolving offenses.

[27] Skill in meditative attainments and skill in emerging from those attainments.

[28] Skill in the elements and skill in application of mind.

[29] Skill in the sense fields and skill in dependent origination.

[30] Skill in what is possible and skill in what is impossible.

[31] Integrity and scrupulousness.

[32] Patience and gentleness.

[33] Camaraderie and hospitality.

[34] Harmlessness and purity.

[35] Lack of mindfulness and lack of situational awareness.

[36] Mindfulness and situational awareness.

[37] Not guarding the sense doors and eating too much.

38 Guarding the sense doors and moderation in eating.

39 The power of reflection and the power of development.

40 The power of mindfulness and the power of immersion.

41 Serenity and discernment.

42 The basis of serenity and the basis of exertion.

43 Exertion, and not being scattered.

44 Failure in ethics and failure in view.

45 Accomplishment in ethics and accomplishment in view.

46 Purification of ethics and purification of view.

47 Purification of view and making an effort in line with that view.

48 Inspiration, and making a suitable effort when inspired by inspiring places.

49 To never be content with skillful qualities, and to never stop trying.

50 Knowledge and freedom.

51 Knowledge of ending and knowledge of non-arising.

52 These are the teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert.

53 3. Threes

There are teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by three?

54 Three unskillful roots: greed, hate, and delusion.

55 Three skillful roots: contentment, love, and understanding.

56 Three ways of performing bad conduct: by body, speech, and mind.

57 Three ways of performing good conduct: by body, speech, and mind.

58 Three unskillful thoughts: sensuality, malice, and cruelty.

59 Three skillful thoughts: renunciation, good will, and harmlessness.

60 Three unskillful intentions: sensuality, malice, and cruelty.

61 Three skillful intentions: renunciation, good will, and harmlessness.

62 Three unskillful perceptions: sensuality, malice, and cruelty.

63 Three skillful perceptions: renunciation, good will, and harmlessness.

64 Three unskillful elements: sensuality, malice, and cruelty.

65 Three skillful elements: renunciation, good will, and harmlessness.

66 Another three elements: the sensual realm, the realm of luminous form, and the formless realm.

67 Another three elements: the realm of luminous form, the formless realm, and cessation.

68 Another three elements: lower, middle, and higher.

69 Three cravings: for sensual pleasures, for continued existence, and for nonexistence.

70 Another three cravings: for the sensual realm, the realm of luminous form, and the formless realm.

71 Another three cravings: for the realm of luminous form, and the formless realm, and cessation.

72 Three fetters: substantialist view, doubt, and misapprehension of precepts and observances.

73 Three defilements: sensuality, desire for continued existence, and ignorance.

74 Three realms of existence: sensual, luminous form, and formless.

75 Three searches: for sensual pleasures, for continued existence, and for a spiritual path.

76 Three kinds of discrimination: ‘I’m better’, ‘I’m equal’, and ‘I’m worse’.

77 Three periods: past, future, and present.

78 Three extremes: substantial reality, the origin of substantial reality, and the cessation of substantial reality.

79 Three feelings: pleasure, pain, and neutral.

80 Three forms of suffering: the suffering inherent in painful feeling, the suffering inherent in conditions, and the suffering inherent in perishing.

81 Three heaps: the heap of surety in the wrong way, the heap of surety in the right way, and the heap of lack of surety.

82 Three darknesses: one is doubtful, uncertain, undecided, and lacking confidence about the past, future, and present.

83 Three things a Realized One need not hide: The Realized One's behavior by way of body, speech, and mind is pure. He has no misconduct in these three ways that need be hidden, thinking: 'Don't let others find this out about me!'

84 Three possessions: greed, hate, and delusion.

85 Three fires: greed, hate, and delusion.

86 Another three fires: a fire for those worthy of offerings dedicated to the gods, a fire for householders, and a fire for those worthy of a religious donation.

87 Threefold classification of the physical: visible and resistant, invisible and resistant, and invisible and non-resistant.

88 Three choices: good choices, bad choices, and imperturbable choices.

89 Three individuals: a trainee, an adept, and one who is neither a trainee nor an adept.

90 Three seniors: a senior by birth, a senior in the teaching, and a senior by convention.

91 Three grounds for making merit: giving, ethical conduct, and meditation.

92 Three grounds for accusations: what is seen, heard, and suspected.

93 Three kinds of sensual rebirth: There are sentient beings who desire what is present. They fall under the sway of presently arisen sensual pleasures. Namely, humans, some gods, and some beings in the underworld. This is the first kind of sensual rebirth. There are sentient beings who desire to create.

93.2 Having repeatedly created, they fall under the sway of sensual pleasures. Namely, the gods who love to create. This is the second kind of sensual rebirth. There are sentient beings who desire what is created by others. They fall under the sway of sensual pleasures created by others. Namely, the gods who control what is created by others. This is the third kind of sensual rebirth.

94 Three kinds of pleasant rebirth: There are sentient beings who, having repeatedly given rise to it, dwell in pleasure. Namely, the gods of the Divinity's host. This is the first pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Every so often they feel inspired to exclaim: 'Oh, what bliss! Oh, what bliss!'

94.2 Namely, the gods of sublime luminosity. This is the second pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Since they're truly content, they experience

pleasure. Namely, the gods of universal beauty. This is the third pleasant rebirth.

95 Three kinds of wisdom: the wisdom of a trainee, the wisdom of an adept, and the wisdom of one who is neither a trainee nor an adept.

96 Another three kinds of wisdom: wisdom produced by thought, learning, and meditation.

97 Three weapons: learning, seclusion, and wisdom.

98 Three faculties: the faculty of understanding that enlightenment is imminent, the faculty of enlightenment, and the faculty of one who is enlightened.

99 Three eyes: the eye of the flesh, the eye of clairvoyance, and the eye of wisdom.

100 Three trainings: in higher ethics, higher mind, and higher wisdom.

101 Three kinds of development: the development of physical endurance, the development of the mind, and the development of wisdom.

102 Three unsurpassable qualities: unsurpassable seeing, practice, and freedom.

103 Three kinds of immersion: Immersion with placing the mind and keeping it connected. Immersion without placing the mind, merely keeping it connected. Immersion without placing the mind or keeping it connected.

104 Another three kinds of immersion: emptiness, signless, and undirected.

105 Three purities: purity of body, speech, and mind.

106 Three kinds of sagacity: sagacity of body, speech, and mind.

107 Three skills: skill in progress, skill in regress, and skill in means.

108 Three vanities: the vanity of health, the vanity of youth, and the vanity of life.

109 Three ways of putting something in charge: putting oneself, the world, or the teaching in charge.

110 Three topics of discussion: You might discuss the past: 'That is how it was in the past.' You might discuss the future: 'That is how it will be in the future.' Or you might discuss the present: 'This is how it is at present.'

111 Three knowledges: recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

112 Three meditative abidings: the heavenly meditation, the divine meditation, and the noble meditation.

113 Three demonstrations: The demonstration of psychic power, the demonstration of revealing, and the demonstration of instruction.

114 These are the teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert.

115 4. Fours

There are teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by four?

116 Four kinds of mindfulness meditation: It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

117 Four right efforts: A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

117.2 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed.

118 Four bases of psychic power: A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort.

119 Four absorptions: A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

119.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

119.3 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

119.4 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

120 Four ways of developing immersion further: There is a way of developing immersion further that leads to blissful meditation in this life. There is a way of developing immersion further that leads to gaining knowledge and vision. There is a way of developing immersion further that leads to mindfulness and awareness. There is a way of developing immersion further that leads to the ending of defilements.

121 And what is the way of developing immersion further that leads to blissful meditation in this life? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and re-

mains in the first absorption … second absorption … fourth absorption. This is the way of developing immersion further that leads to blissful meditation in this life.

122 And what is the way of developing immersion further that leads to gaining knowledge and vision? A mendicant applies their mind to the perception of light, focusing on the perception of day regardless of whether it's night or day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance. This is the way of developing immersion further that leads to gaining knowledge and vision.

123 And what is the way of developing immersion further that leads to mindfulness and awareness? A mendicant knows feelings as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. This is the way of developing immersion further that leads to mindfulness and awareness.

124 And what is the way of developing immersion further that leads to the ending of defilements? A mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the disappearance of form. Such are feelings … perceptions … choices … consciousness, such is the origin of consciousness, such is the disappearance of consciousness.' This is the way of developing immersion further that leads to the ending of defilements.

125 Four limitless states: A mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around,

they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

125.2 They meditate spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

126 Four formless states: A mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

126.2 Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

126.3 Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

127 Four supports: After appraisal, a mendicant uses some things, endures some things, avoids some things, and dispels some things.

128 Four noble customs: A mendicant is content with any kind of robe, and praises such contentment. They don’t employ improper solicitation for the sake of a robe. They don’t worry if they don’t get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

128.2 And on account of that they don't glorify themselves or put others down. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble custom.

129 Furthermore, a mendicant is content with any kind of almsfood …

130 Furthermore, a mendicant is content with any kind of lodgings …

131 Furthermore, a mendicant enjoys giving up and loves to give up. They enjoy meditation and love to meditate. But they don't glorify themselves or put down others on account of their love for giving up and meditation. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble custom.

132 Four efforts: The efforts to restrain, to give up, to develop, and to preserve. And what is the effort to restrain? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

132.2 For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details.

132.3 If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the effort to restrain.

133 And what is the effort to give up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that's arisen, but gives it up, dispels it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. This is called the effort to give up.

134 And what is the effort to develop? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the effort to develop.

135 And what is the effort to preserve? It's when a mendicant preserves a meditation subject that's a fine basis of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse. This is called the effort to preserve.

136 Four knowledges: knowledge of the teaching, inferential knowledge, knowledge of encompassing, and conventional knowledge.

137 Another four knowledges: knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

138 Four factors for stream-entry: associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching.

139 Four factors of a stream-enterer: A noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower

of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

139.2 They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

139.3 They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons.

139.4 This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.'

139.5 And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

140 Four fruits of the ascetic life: stream-entry, once-return, non-return, and perfection.

141 Four elements: earth, water, fire, and air.

142 Four foods: edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth.

143 Four establishings of consciousness: As long as consciousness continues, it gets involved with form, supported by form, established on form. And with a sprinkle of relishing, it grows, increases, and matures. Or consciousness gets involved with feeling … Or consciousness gets involved

with perception ... Or as long as consciousness continues, it gets involved with choices, supported by choices, established on choices. And with a sprinkle of relishing, it grows, increases, and matures.

144 Four prejudices: making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

145 Four things that give rise to craving: Craving arises in a mendicant for the sake of robes, almsfood, lodgings, or rebirth in this or that state.

146 Four ways of practice: painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

147 Another four ways of practice: impatient practice, patient practice, taming practice, and calming practice.

148 Four footprints of the Dhamma: contentment, good will, right mindfulness, and right immersion.

149 Four ways of taking up practices: There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is pleasant now and results in future pleasure.

150 Four spectrums of the teaching: ethics, immersion, wisdom, and freedom.

151 Four powers: energy, mindfulness, immersion, and wisdom.

152 Four foundations: the foundations of wisdom, truth, generosity, and peace.

153 Four ways of answering questions: There is a question that should be answered categorically. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside.

154 Four deeds: There are deeds that are dark with dark result. There are deeds that are bright with bright result. There are deeds that are dark and bright with dark and bright result. There are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

155 Four things to be realized: Past lives are to be realized with recollection. The passing away and rebirth of sentient beings is to be realized with vision. The eight liberations are to be realized with direct meditative experience. The ending of defilements is to be realized with wisdom.

156 Four floods: the floods of sensuality, desire for rebirth, views, and ignorance.

157 Four yokes: the yokes of sensuality, desire for rebirth, views, and ignorance.

158 Four unyokings: unyoking from the yokes of sensuality, desire for rebirth, views, and ignorance.

159 Four ties: the personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.

160 Four kinds of grasping: grasping at sensual pleasures, views, precepts and observances, and theories of a self.

161 Four kinds of reproduction: reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

162 Four kinds of conception: Someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception. Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception.

162.2 Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

163 Four kinds of incarnation: There is an incarnation where only one's own intention is effective, not that of others. There is an incarnation where only the intention of others is effective, not one's own. There is an incarnation where both one's own and others' intentions are effective. There is an incarnation where neither one's own nor others' intentions are effective.

164 Four ways of purifying a religious donation: There's a religious donation that's purified by the giver, not the recipient. There's a religious donation that's purified by the recipient, not the giver. There's a

religious donation that's purified by neither the giver nor the recipient. There's a religious donation that's purified by both the giver and the recipient.

165 Four ways of being inclusive: giving, kindly words, taking care, and equality.

166 Four ignoble expressions: speech that's false, backbiting, harsh, or nonsensical.

167 Four noble expressions: refraining from speech that's false, backbiting, harsh, or nonsensical.

168 Another four ignoble expressions: saying you've seen, heard, thought, or known something, but you haven't.

169 Another four noble expressions: saying you haven't seen, heard, thought, or known something, and you haven't.

170 Another four ignoble expressions: saying you haven't seen, heard, thought, or known something, and you have.

171 Another four noble expressions: saying you've seen, heard, thought, or known something, and you have.

172 Four individuals: One individual mortifies themselves, committed to the practice of mortifying themselves. One individual mortifies others, committed to the practice of mortifying others. One individual mortifies themselves and others, committed to the practice of mortifying themselves and others.

172.2 One individual doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.

173 Another four individuals: One individual practices to benefit themselves, but not others. One individual practices to benefit others, but not themselves. One individual practices to benefit neither themselves nor others. One individual practices to benefit both themselves and others.

174 Another four individuals: the dark bound for darkness, the dark bound for light, the light bound for darkness, and the light bound for light.

175 Another four individuals: the confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the delicate ascetic of ascetics.

176 These are the teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert.

177 The first recitation section is complete.

178 5. Fives

There are teachings grouped by five that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by five?

179 Five aggregates: form, feeling, perception, choices, and consciousness.

180 Five grasping aggregates: form, feeling, perception, choices, and consciousness.

181 Five kinds of sensual stimulation: Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

182 Five destinations: hell, the animal realm, the ghost realm, humanity, and the gods.

183 Five kinds of stinginess: stinginess with dwellings, families, material things, praise, and the teachings.

184 Five hindrances: sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

185 Five lower fetters: substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.

186 Five higher fetters: desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

187 Five precepts: refraining from killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor.

188 Five things that can't be done: A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a layperson.

189 Five losses: loss of relatives, wealth, health, ethics, and view. It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

190 Five endowments: endowment with relatives, wealth, health, ethics, and view. It is not because of endowment with family, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

191 Five drawbacks for an unethical person because of their failure in ethics: Firstly, an unethical person loses great wealth on account of negligence. This is the first drawback. Furthermore, an unethical person gets a bad reputation. This is the second drawback.

191.2 Furthermore, an unethical person enters any kind of assembly unconfident and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback. Furthermore, an unethical person feels lost when they die. This is the fourth drawback.

191.3 Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback.

192 Five benefits for an ethical person because of their accomplishment in ethics: Firstly, an ethical person gains great wealth on account of diligence. This is the first benefit. Furthermore, an ethical person

gets a good reputation. This is the second benefit.

192.2 Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit. Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

192.3 Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.

193 A mendicant who wants to accuse another should first establish five things in themselves: I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate. A mendicant who wants to accuse another should first establish these five things in themselves.

194 Five factors that support meditation: A mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell.

194.2 Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities.

194.3 They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the com-

plete ending of suffering.

195 Five pure abodes: Aviha, Atappa, the gods fair to see, the fair seeing gods, and Akaniṭṭha.

196 Five non-returners: one who is extinguished between one life and the next, one who is extinguished upon landing, one who is extinguished without extra effort, one who is extinguished with extra effort, and one who heads upstream, going to the Akaniṭṭha realm.

197 Five kinds of hard-heartedness: Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness. Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training …

197.2 A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness.

198 Five shackles of the heart: Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart. Furthermore, a mendicant isn't free of greed for the body …

198.2 They're not free of greed for form … They eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing … They lead the spiritual life hoping to be reborn in

one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!'

198.3 This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart.

199 Five faculties: eye, ear, nose, tongue, and body.

200 Another five faculties: pleasure, pain, happiness, sadness, and equanimity.

201 Another five faculties: faith, energy, mindfulness, immersion, and wisdom.

202 Five elements of escape: Take a case where a mendicant focuses on sensual pleasures, but on that their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on renunciation, on that their mind leaps forth, gains confidence, settles down, and becomes decided.

202.2 Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained.

203 Take another case where a mendicant focuses on ill will, but their mind does not leap forth … But when they focus on good will, their mind leaps forth … Their mind is in a good state … well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained.

204 Take another case where a mendicant focuses on harming, but their mind does not leap forth … But when they focus on compassion, their mind leaps forth … Their mind is in a good state … well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained.

205 Take another case where a mendicant focuses on form, but their mind does not leap forth … But when they focus on the formless, their mind leaps forth … Their mind is in a good state … well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained.

206 Take a case where a mendicant focuses on substantial reality, but their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on the cessation of substantial reality, their mind leaps forth, gains confidence, settles down, and becomes decided.

206.2 Their mind is in a good state, well developed, well risen, well freed, and well detached from substantial reality. They're freed from the distressing and feverish defilements that arise because of substantial reality, so they don't experience that kind of feeling. This is how the escape from substantial reality is explained.

207 Five opportunities for freedom: Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up.

207.2 When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the first opportunity for freedom.

208 Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. … Or the mendicant rehearses the teaching in detail as they learned and memorized it. …

208.2 Or the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. … Or a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom.

208.3 That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil.

208.4 When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fifth opportunity for freedom.

209 Five perceptions that ripen in freedom: the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

210 These are the teachings grouped by five that have been rightly explained by the Buddha. You should all recite these in concert.

211 6. Sixes

There are teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by six?

212 Six interior sense fields: eye, ear, nose, tongue, body, and mind.

213 Six exterior sense fields: sights, sounds, smells, tastes, touches, and ideas.

214 Six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness.

215 Six classes of contact: contact through the eye, ear, nose, tongue, body, and mind.

216 Six classes of feeling: feeling born of contact through the eye, ear, nose, tongue, body, and mind.

217 Six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and ideas.

218 Six bodies of intention: intention regarding sights, sounds, smells, tastes, touches, and ideas.

219 Six classes of craving: craving for sights, sounds, smells, tastes, touches, and ideas.

220 Six kinds of disrespect: A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

221 Six kinds of respect: A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

222 Six preoccupations with happiness: Seeing a sight with their eyes, one is preoccupied with a sight that's a basis for happiness. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue …

223 Encountering a touch with their body … Knowing an idea with their mind, one is preoccupied with an idea that's a basis for happiness.

224 Six preoccupations with sadness: Seeing a sight with their eyes, one is preoccupied with a sight that's a basis for sadness. … Knowing an idea with their mind, one is preoccupied with an idea that's a basis for sadness.

225 Six preoccupations with equanimity: Seeing a sight with their eyes, one is preoccupied with a sight that's a basis for equanimity. … Knowing an idea with their mind, one is preoccupied with an idea that's a basis for equanimity.

226 Six warm-hearted qualities: Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

227 Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private. This too is a warm-hearted quality.

228 Furthermore, a mendicant consistently treats their spiritual companions with mental kindness, both in public and in private. This too is a warm-hearted quality.

229 Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

230 Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

231 They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending of suffering. This warm-hearted quality too makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

232 Six roots of dispute: Firstly, a mendicant is irritable and acrimonious. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the detriment and unhappiness of the people, for the harm, detriment, and suffering of gods and humans.

232.2 If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root

of dispute, so it doesn't come up in the future.

233 Furthermore, a mendicant is offensive and contemptuous … They're jealous and stingy … They're devious and deceitful … They have corrupt wishes and wrong view … They're attached to their own views, holding them tight, and refusing to let go. If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of dispute, so it doesn't come up in the future.

234 Six elements: earth, water, fire, air, space, and consciousness.

235 Six elements of escape: Take a mendicant who says: 'I've developed the heart's release by love. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.' They should be told, 'Not so, venerable! Don't say that.

235.2 Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It's impossible, reverend, it cannot happen that the heart's release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart's release by love that is the escape from ill will.'

236 Take another mendicant who says: 'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.' They should be told, 'Not so, venerable! … For it is the heart's release by compassion that is the escape from thoughts of harming.'

237 Take another mendicant who says: 'I've developed the heart's release by rejoicing. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow discontent still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by rejoicing that is the escape from discontent.'

238 Take another mendicant who says: 'I've developed the heart's release by equanimity. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow desire still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by equanimity that is the escape from desire.'

239 Take another mendicant who says: 'I've developed the signless release of the heart. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow my consciousness still follows after signs.' They should be told, 'Not so, venerable! ... For it is the signless release of the heart that is the escape from all signs.'

240 Take another mendicant who says: 'I'm rid of the conceit "I am". And I don't regard anything as "I am this". Yet somehow the dart of doubt and indecision still occupies my mind.' They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

240.2 It's impossible, reverend, it cannot happen that the conceit "I am" has been done away with, and nothing is regarded as "I am this", yet somehow the dart of doubt and indecision still occupy the mind. For it is the uprooting of the conceit "I am" that is the escape from the dart of doubt and indecision.'

241 Six unsurpassable things: the unsurpassable seeing, listening, acquisition, training, service, and recollection.

242 Six topics for recollection: the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

243 Six consistent responses: A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Encountering a touch with their body … Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

244 Six classes of rebirth: Someone born into a dark class gives rise to a dark result. Someone born into a dark class gives rise to a bright result. Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright. Someone born into a bright class gives rise to a bright result. Someone born into a bright class gives rise to a dark result. Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

245 Six perceptions that help penetration: the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.

246 These are the teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert.

247 7. Sevens

There are teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by seven?

248 Seven riches of the noble ones: the riches of faith, ethics, conscience, prudence, learning, generosity, and wisdom.

249 Seven awakening factors: mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

250 Seven prerequisites for immersion: right view, right purpose, right speech, right action, right livelihood, right effort, and right mindfulness.

251 Seven bad qualities: a mendicant is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless.

252 Seven good qualities: a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

253 Seven aspects of the teachings of the true persons: a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows individuals.

254 Seven qualifications for graduation: A mendicant has a keen enthusiasm to undertake the training … to examine the teachings … to get rid of desires … for retreat … to rouse up energy … for mindfulness and alertness … to penetrate theoretically. And they don't lose these desires in the future.

255 Seven perceptions: the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

256 Seven powers: faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

257 Seven planes of consciousness: There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

258 There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity's host through the first absorption. This is the second plane of consciousness.

259 There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third plane of consciousness.

260 There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth plane of consciousness.

261 There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

262 There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

263 There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

264 Seven individuals worthy of a religious donation: one freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, and a follower by faith.

265 Seven underlying tendencies: sensual desire, aversion, views, doubt, conceit, desire for continued existence, and ignorance.

266 Seven fetters: attraction, aversion, views, doubt, conceit, desire for continued existence, and ignorance.

267 Seven means of settling any disciplinary issues that might arise: Resolution face-to-face to be applied. Resolution through recollection to be granted. Resolution because of past insanity to be granted. Acting according to what has been admitted. Majority decision. Further penalty. Covering over as if with grass.

268 These are the teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert.

269 The second recitation section is complete.

270 8. Eights

There are teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by eight?

271 Eight wrong ways: wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

272 Eight right ways: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

273 Eight individuals worthy of a religious donation: The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

274 Eight grounds for laziness: Firstly, a mendicant has some work to do. They think: 'I have some work to do. But while doing it my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness.

275 Furthermore, a mendicant has done some work. They think: 'I've done some work. But while working my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy … This is the second ground for laziness.

276 Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. But while walking my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy … This is the third ground for laziness.

277 Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. But while walking my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy … This is the fourth ground for laziness.

278 Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy … This is the fifth ground for laziness.

279 Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy and unfit for work, like I've just eaten a load of beans. I'd better have a lie down.' They lie down, and don't rouse energy … This is the sixth ground for laziness.

280 Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. Lying down would be good for me. I'd better have a lie down.' They lie down, and don't rouse energy … This is the seventh ground for laziness.

281 Furthermore, a mendicant has recently recovered from illness. They think: ‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for laziness.

282 Eight grounds for arousing energy: Firstly, a mendicant has some work to do. They think: ‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

283 Furthermore, a mendicant has done some work. They think: ‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’ They rouse up energy … This is the second ground for arousing energy.

284 Furthermore, a mendicant has to go on a journey. They think: ‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’ They rouse up energy … This is the third ground for arousing energy.

285 Furthermore, a mendicant has gone on a journey. They think: ‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’ They rouse up energy … This is the fourth ground for arousing energy.

286 Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I'd better preemptively rouse up energy.' They rouse up energy ... This is the fifth ground for arousing energy.

287 Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I'd better preemptively rouse up energy.' They rouse up energy ... This is the sixth ground for arousing energy.

288 Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy.' They rouse up energy ... This is the seventh ground for arousing energy.

289 Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. It's possible the illness will come back. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

290 Eight reasons to give: Someone might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, 'They gave to me.' Or they give thinking, 'They'll give to me.' Or they give thinking, 'It's good to give.' Or they give thinking, 'I cook, they don't. It

wouldn't be right for me to not give to them.' Or they give thinking, 'By giving this gift I'll get a good reputation.' Or they give thinking, 'This is an adornment and requisite for the mind.'

291 Eight rebirths by giving: First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. They see an affluent aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation.

291.2 They think: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there.

291.3 But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

292 Next, someone gives to ascetics or brahmins. Whatever they give they expect back. And they've heard: 'The gods of the four great kings are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the four great kings!' They settle on that thought, stabilize it, and develop it.

292.2 As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds

because of their purity.

293 Next, someone gives to ascetics or brahmins. Whatever they give they expect back. And they've heard: 'The gods of the thirty-three … the gods of Yama … the joyful gods … the gods who love to create … the gods who control what is created by others are long-lived, beautiful, and very happy.'

293.2 They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods who control what is created by others!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

294 Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. And they've heard: 'The gods of the Divinity's host are long-lived, beautiful, and very happy.'

294.2 They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the Divinity's host!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical.

294.3 And for those free of desire, not those with desire. The heart's wish of an ethical person succeeds because of their freedom from desire.

295 Eight assemblies: the assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the four great kings. An assembly of the gods of the thirty-three. An assembly of Māras. An assembly of divinities.

296 Eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain.

297 Eight dimensions of mastery: Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

298 Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

299 Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

300 Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

301 Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They're like a flax flower that's blue, with blue color and blue appearance. Or a cloth from Varanasi that's smoothed on both sides, blue, with blue color and blue appearance. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

302 Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They're like a champak flower that's yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that's smoothed on both sides, yellow, with yellow color and yellow appearance. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

303 Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They're like a scarlet mallow flower that's red, with red color and red appearance. Or a cloth from Varanasi that's smoothed on both sides, red, with red color and red appearance. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

304 Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They're like the morning star that's white, with white color and white appearance. Or a cloth from Varanasi that's smoothed on both sides, white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

305 Eight liberations: Having physical form, they see forms. This is the first liberation.

306 Not perceiving physical form internally, they see forms externally. This is the second liberation.

307 They're focused only on beauty. This is the third liberation.

308 Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. This is the fourth liberation.

309 Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

310 Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation.

311 Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

312 Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

313 These are the teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert.

314 9. Nines

There are teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by nine?

315 Nine grounds for resentment: Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ … ‘They will do wrong to me’ … ‘They did wrong by someone I love’ … ‘They are doing wrong by someone I love’ … ‘They will do wrong by someone I love’ … ‘They helped someone I dislike’ … ‘They are helping someone I dislike’ … Thinking: ‘They will help someone I dislike,’ you harbor resentment.

316 Nine ways to get rid of resentment: Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are doing wrong to me …’ … ‘They will do wrong to me …’ … ‘They did wrong by someone I love …’ … ‘They are doing wrong by someone I love …’ … ‘They will do wrong by someone I love …’ … ‘They helped someone I dislike …’ … ‘They are helping someone I dislike …’ … Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.

317 Nine abodes of sentient beings: There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

318 There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity’s host through the first absorption. This is the second abode of sentient beings.

319 There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third abode of sentient beings.

320 There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth abode of sentient beings.

321 There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.

322 There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.

323 There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings.

324 There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings.

325 There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.

326 Nine lost opportunities for spiritual practice: Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But

that individual has been reborn in hell. This is the first lost opportunity for spiritual practice.

327 Furthermore, a Realized One has arisen in the world … But that individual has been reborn in the animal realm. This is the second lost opportunity for spiritual practice.

328 Furthermore, a Realized One has arisen in the world … But an individual has been reborn in the ghost realm. This is the third lost opportunity for spiritual practice.

329 Furthermore, a Realized One has arisen in the world … But that individual has been reborn among the titans. This is the fourth lost opportunity for spiritual practice.

330 Furthermore, a Realized One has arisen in the world … But that individual has been reborn in one of the long-lived orders of gods. This is the fifth lost opportunity for spiritual practice.

331 Furthermore, a Realized One has arisen in the world … But that individual has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go. This is the sixth lost opportunity for spiritual practice.

332 Furthermore, a Realized One has arisen in the world … And an individual is reborn in a central country. But they have wrong view and distorted perspective: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously.

332.2 And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' This is the seventh lost opportunity for spiritual practice.

333 Furthermore, a Realized One has arisen in the world ... And an individual is reborn in a central country. But they're witless, dull, idiotic, and unable to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice.

334 Furthermore, no Realized One has arisen in the world, so there is no teaching of the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But an individual is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the ninth lost opportunity for spiritual practice.

335 Nine progressive meditations: A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

335.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

335.3 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

335.4 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

335.5 Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space.

335.6 Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness.

335.7 Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

336 Nine progressive cessations: For someone who has attained the first absorption, sensual perceptions have ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased.

336.2 For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite

space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

336.3 For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

337 These are the teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert.

338 10. Tens

There are teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by ten?

339 Ten qualities that serve as protector: Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is a quality that serves as protector.

340 Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. This too is a quality that serves as protector.

341 Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector.

342 Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This too is a quality that serves as protector.

343 Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.

344 Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.

345 Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.

346 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This too is a quality that serves as protector.

347 Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.

348 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.

349 Ten universal dimensions of meditation: Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space …

349.2 They perceive the meditation on universal consciousness above, below, across, undivided and limitless.

350 Ten ways of doing unskillful deeds: killing living creatures, stealing, and sexual misconduct; speech that's false, backbiting, harsh, or nonsensical; covetousness, ill will, and wrong view.

351 Ten ways of doing skillful deeds: refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, backbiting, harsh, or nonsensical; contentment, good will, and right view.

352 Ten abodes of the noble ones: A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has cast aside idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

353 And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors.

354 And how does a mendicant possess six factors? A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Encountering a touch with their body … Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors.

355 And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard.

356 And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and dispels some things. That's how a mendicant has four supports.

357 And how has a mendicant cast aside idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has cast out, cast aside, thrown out, discarded, let go of, given up, and relinquished all these. That's how a mendicant has cast aside idiosyncratic interpretations of the truth.

358 And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching.

359 And how does a mendicant have unsullied intentions? It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions.

360 And how has a mendicant stilled the physical process? It's when, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

361 And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

362 And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

363 Ten qualities of an adept: an adept's right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

364 Reverends, these are the teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans."

365 Then the Buddha got up and said to Venerable Sāriputta, “Good, good, Sāriputta! It’s good that you’ve taught this exposition of the reciting in concert.”

366 That is what Venerable Sāriputta said, and the Teacher concurred. Satisfied, the mendicants approved what Sāriputta said.

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34 — UP TO TEN

✦

1 So I have heard. At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of five hundred mendicants. There Sāriputta addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Sāriputta said this:

3 “I will relate the teachings
up to ten for attaining extinguishment,
for making an end of suffering,
the release from all ties.

4 1. Groups of One
Reverends, one thing is helpful, one thing should be developed, one thing should be completely understood, one thing should be given up, one thing makes things worse, one thing leads to distinction, one thing is hard to comprehend, one thing should be produced, one thing should be directly known, one thing should be realized.

5 What one thing is helpful? Diligence in skillful qualities.

6 What one thing should be developed? Mindfulness of the body that is full of pleasure.

7 What one thing should be completely understood? Contact, which is accompanied by defilements and fuels grasping.

8 What one thing should be given up? The conceit ‘I am’.

9 What one thing makes things worse? Irrational application of mind.

10 What one thing leads to distinction? Rational application of mind.

11 What one thing is hard to comprehend? The heart's immersion of immediate result.

12 What one thing should be produced? Unshakable knowledge.

13 What one thing should be directly known? All sentient beings are sustained by food.

14 What one thing should be realized? The unshakable release of the heart.

15 So these ten things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

16 2. Groups of Two

Two things are helpful, two things should be developed, two things should be completely understood, two things should be given up, two things make things worse, two things lead to distinction, two things are hard to comprehend, two things should be produced, two things should be directly known, two things should be realized.

17 What two things are helpful? Mindfulness and situational awareness.

18 What two things should be developed? Serenity and discernment.

19 What two things should be completely understood? Name and form.

20 What two things should be given up? Ignorance and craving for continued existence.

21 What two things make things worse? Being hard to admonish and having bad friends.

22 What two things lead to distinction? Being easy to admonish and having good friends.

23 What two things are hard to comprehend? The causes and reasons for the corruption of sentient beings, and the causes and reasons for the purification of sentient beings.

24 What two things should be produced? Two knowledges: knowledge of ending, and knowledge of non-arising.

25 What two things should be directly known? Two elements: the conditioned element and the unconditioned element.

26 What two things should be realized? Knowledge and freedom.

27 So these twenty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

28 3. Groups of Three
Three things are helpful, etc.

29 What three things are helpful? Associating with true persons, listening to the true teaching, and practicing in line with the teaching.

30 What three things should be developed? Three kinds of immersion. Immersion with placing the mind and keeping it connected. Immersion without placing the mind, merely keeping it connected. Immersion without placing the mind or keeping it connected.

31 What three things should be completely understood? Three feelings: pleasant, painful, and neutral.

32 What three things should be given up? Three cravings: craving for sensual pleasures, craving for continued existence, and craving for nonexistence.

33 What three things make things worse? Three unskillful roots: greed, hate, and delusion.

34 What three things lead to distinction? Three skillful roots: contentment, love, and understanding.

35 What three things are hard to comprehend? Three elements of escape. Renunciation is the escape from sensual pleasures. The formless is the escape from form. Cessation is the escape from whatever is created, conditioned, and dependently originated.

36 What three things should be produced? Three knowledges: knowledge regarding the past portion, the future portion, and the present portion.

37 What three things should be directly known? Three elements: the sensual realm, the realm of luminous form, and the formless realm.

38 What three things should be realized? Three knowledges: recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

39 So these thirty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

40 4. Groups of Four

Four things are helpful, etc.

41 What four things are helpful? Four situations: living in a suitable region, relying on true persons, being rightly resolved in oneself, and past merit.

42 What four things should be developed? The four kinds of mindfulness meditation. A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

43 What four things should be completely understood? Four foods: edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth.

44 What four things should be given up? Four floods: sensuality, desire for rebirth, views, and ignorance.

45 What four things make things worse? Four yokes: the yokes of sensuality, desire for rebirth, views, and ignorance.

46 What four things lead to distinction? Four kinds of unyoking: unyoking from the yokes of sensuality, desire for rebirth, views, and ignorance.

47 What four things are hard to comprehend? Four kinds of immersion: immersion liable to decline, stable immersion, immersion that leads to distinction, and immersion that leads to penetration.

48 What four things should be produced? Four knowledges: knowledge of the teaching, inferential knowledge, knowledge of encompassing, and conventional knowledge.

49 What four things should be directly known? The four noble truths: suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

50 What four things should be realized? Four fruits of the ascetic life: stream-entry, once-return, non-return, and perfection.

51 So these forty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

52 5. Groups of Five
Five things are helpful, etc.

53 What five things are helpful? Five factors that support meditation. A mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell.

53.2 Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities.

53.3 They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

54 What five things should be developed? Right immersion with five factors: pervasion with rapture, pervasion with pleasure, pervasion with mind, pervasion with light, and the basis for reviewing.

55 What five things should be completely understood? Five grasping aggregates: form, feeling, perception, choices, and consciousness.

56 What five things should be given up? Five hindrances: sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

57 What five things make things worse? Five kinds of hard-heartedness. Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness.

57.2 Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind

doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness.

58 What five things lead to distinction? Five faculties: faith, energy, mindfulness, immersion, and wisdom.

59 What five things are hard to comprehend? Five elements of escape. A mendicant focuses on sensual pleasures, but on that their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on renunciation, on that their mind leaps forth, gains confidence, settles down, and becomes decided.

59.2 Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained.

60 Take another case where a mendicant focuses on ill will, but their mind does not leap forth … But when they focus on good will, their mind leaps forth … Their mind is in a good state … well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained.

61 Take another case where a mendicant focuses on harming, but their mind does not leap forth … But when they focus on compassion, their mind leaps forth … Their mind is in a good state … well detached from

harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained.

62 Take another case where a mendicant focuses on form, but their mind does not leap forth ... But when they focus on the formless, their mind leaps forth ... Their mind is in a good state ... well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained.

63 Take a case where a mendicant focuses on substantial reality, but their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on the cessation of substantial reality, their mind leaps forth, gains confidence, settles down, and becomes decided.

63.2 Their mind is in a good state, well developed, well risen, well freed, and well detached from substantial reality. They're freed from the distressing and feverish defilements that arise because of substantial reality, so they don't experience that kind of feeling. This is how the escape from substantial reality is explained.

64 What five things should be produced? Right immersion with five knowledges. The following knowledges arise for you personally: 'This immersion is blissful now, and results in bliss in the future.' 'This immersion is noble and not of the flesh.' 'This immersion is not cultivated by reprobates.' 'This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.' 'I mindfully enter into and emerge from this immersion.'

65 What five things should be directly known? Five opportunities for freedom. Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up.

65.2 Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the first opportunity for freedom.

66 Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it.

66.2 Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the second opportunity for freedom.

67 Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma. But the mendicant rehearses the teaching in detail as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they rehearse it in detail as they learned and memorized it. Feeling inspired, joy springs up.

67.2 Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the third opportunity for freedom.

68 Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant rehearse the teaching. But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it.

68.2 That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fourth opportunity for freedom.

69 Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant rehearse the teaching … or think about it. But a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom.

69.2 That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil.

69.3 When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fifth opportunity for freedom.

70 What five things should be realized? Five spectrums of the teaching: ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

71 So these fifty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

72 6. Groups of Six
Six things are helpful, etc.

73 What six things are helpful? Six warm-hearted qualities. Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

74 Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness.

75 Furthermore, a mendicant consistently treats their spiritual companions with mental kindness.

76 Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

77 Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

78 Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

79 What six things should be developed? Six topics for recollection: the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

80 What six things should be completely understood? Six interior sense fields: eye, ear, nose, tongue, body, and mind.

81 What six things should be given up? Six classes of craving: craving for sights, sounds, smells, tastes, touches, and ideas.

82 What six things make things worse? Six kinds of disrespect. A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

83 What six things lead to distinction? Six kinds of respect. A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

84 What six things are hard to comprehend? Six elements of escape. Take a mendicant who says: ‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that.

84.2 Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It's impossible, reverend, it cannot happen that the heart's release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart's release by love that is the escape from ill will.'

85 Take another mendicant who says: 'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.' They should be told, 'Not so, venerable! … For it is the heart's release by compassion that is the escape from thoughts of harming.'

86 Take another mendicant who says: 'I've developed the heart's release by rejoicing. … Yet somehow discontent still occupies my mind.' They should be told, 'Not so, venerable! … For it is the heart's release by rejoicing that is the escape from discontent.'

87 Take another mendicant who says: 'I've developed the heart's release by equanimity. … Yet somehow desire still occupies my mind.' They should be told, 'Not so, venerable! … For it is the heart's release by equanimity that is the escape from desire.'

88 Take another mendicant who says: 'I've developed the signless release of the heart. … Yet somehow my consciousness still follows after signs.' They should be told, 'Not so, venerable! … For it is the signless release of the heart that is the escape from all signs.'

89 Take another mendicant who says: ‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”. Yet somehow the dart of doubt and indecision still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

89.2 It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”, yet somehow the dart of doubt and indecision still occupy the mind. For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

90 What six things should be produced? Six consistent responses. A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue …

91 Encountering a touch with their body … Knowing an idea with their mind, they’re neither happy nor sad. They remain equanimous, mindful and aware.

92 What six things should be directly known? Six unsurpassable things: the unsurpassable seeing, listening, acquisition, training, service, and recollection.

93 What six things should be realized? Six direct knowledges. A mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it

were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.

94 With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far.

95 They understand the minds of other beings and individuals, having encompassed them with their own mind.

96 They recollect many kinds of past lives, with features and details.

97 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

98 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

99 So these sixty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

100 7. Groups of Seven
Seven things are helpful, etc.

101 What seven things are helpful? Seven riches of the noble ones: the riches of faith, ethics, conscience, prudence, learning, generosity, and wisdom.

102 What seven things should be developed? Seven awakening factors: mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

103 What seven things should be completely understood? Seven planes of consciousness. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

104 There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity's host through the first absorption. This is the second plane of consciousness.

105 There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third plane of consciousness.

106 There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth plane of consciousness.

107 There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

108 There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

109 There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

110 What seven things should be given up? Seven underlying tendencies: sensual desire, aversion, views, doubt, conceit, desire for continued existence, and ignorance.

111 What seven things make things worse? Seven bad qualities: a mendicant is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless.

112 What seven things lead to distinction? Seven good qualities: a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

113 What seven things are hard to comprehend? Seven aspects of the teachings of the true persons: a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows individuals.

114 What seven things should be produced? Seven perceptions: the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

115 What seven things should be directly known? Seven qualifications for graduation. A mendicant has a keen enthusiasm to undertake the training … to examine the teachings … to get rid of desires … for retreat

... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don't lose these desires in the future.

116 What seven things should be realized? Seven powers of one who has ended the defilements. Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

117 Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. ...

118 Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They're withdrawn, loving renunciation, and have totally eliminated defiling influences. ...

119 Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. ...

120 Furthermore, a mendicant with defilements ended has well developed the five faculties. ...

121 Furthermore, a mendicant with defilements ended has well developed the seven awakening factors. ...

122 Furthermore, a mendicant with defilements ended has well developed the noble eightfold path. ... This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

123 So these seventy things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

124 The first recitation section is complete.

125 8. Groups of Eight
Eight things are helpful, etc.

126 What eight things are helpful? There are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, development, and fulfillment once it has been acquired. What eight? It's when a mendicant lives relying on the Teacher or a spiritual companion in a teacher's role. And they set up a keen sense of conscience and prudence for them, with warmth and respect. This is the first cause.

127 When a mendicant lives relying on the Teacher or a spiritual companion in a teacher's role—with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. This is the second cause.

128 After hearing that teaching they perfect withdrawal of both body and mind. This is the third cause.

129 Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is the fourth cause.

130 Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing

a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. This is the fifth cause.

131 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the sixth cause.

132 Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is the seventh cause.

133 Furthermore, a mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.' This is the eighth cause.

134 What eight things should be developed? The noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

135 What eight things should be completely understood? Eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain.

136 What eight things should be given up? Eight wrong ways: wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

137 What eight things make things worse? Eight grounds for laziness. Firstly, a mendicant has some work to do. They think: 'I have some work to do. But while doing it my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness.

138 Furthermore, a mendicant has done some work. They think: 'I've done some work. But while working my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy … This is the second ground for laziness.

139 Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. But while walking my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy … This is the third ground for laziness.

140 Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. But while walking my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy … This is the fourth ground for laziness.

141 Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like,

coarse or fine. My body is tired and unfit for work. I'd better have a lie down.'... This is the fifth ground for laziness.

142 Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy, unfit for work, like I've just eaten a load of beans. I'd better have a lie down.'... They lie down, and don't rouse energy ... This is the sixth ground for laziness.

143 Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. Lying down would be good for me. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the seventh ground for laziness.

144 Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. My body is weak and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the eighth ground for laziness.

145 What eight things lead to distinction? Eight grounds for arousing energy. Firstly, a mendicant has some work to do. They think: 'I have some work to do. While working it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

146 Furthermore, a mendicant has done some work. They think: 'I've done some work. While I was working I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.'... This is the second ground for arousing energy.

147 Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. While walking it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.'... This is the third ground for arousing energy.

148 Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. While I was walking I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.'... This is the fourth ground for arousing energy.

149 Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I'd better preemptively rouse up energy.'... This is the fifth ground for arousing energy.

150 Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I'd better preemptively rouse up energy.'... This is the sixth ground for arousing energy.

151 Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy.'... This is the seventh ground for arousing energy.

152 Furthermore, a mendicant has recently recovered from illness. They think: ‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

153 What eight things are hard to comprehend? Eight lost opportunities for spiritual practice. Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But that individual has been reborn in hell. This is the first lost opportunity for spiritual practice.

154 Furthermore, a Realized One has arisen in the world … But that individual has been reborn in the animal realm. This is the second lost opportunity for spiritual practice.

155 Furthermore, a Realized One has arisen in the world … But that individual has been reborn in the ghost realm. This is the third lost opportunity for spiritual practice.

156 Furthermore, a Realized One has arisen in the world … But that individual has been reborn in one of the long-lived orders of gods. This is the fourth lost opportunity for spiritual practice.

157 Furthermore, a Realized One has arisen in the world … But that individual has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go. This is the fifth lost opportunity for spiritual practice.

158 Furthermore, a Realized One has arisen in the world … And an individual is reborn in a central country. But they have wrong view and distorted perspective: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously.

158.2 And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is the sixth lost opportunity for spiritual practice.

159 Furthermore, a Realized One has arisen in the world … And an individual is reborn in a central country. But they’re witless, dull, idiotic, and unable to distinguish what is well said from what is poorly said. This is the seventh lost opportunity for spiritual practice.

160 Furthermore, a Realized One has not arisen in the world … so there is no teaching of the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But an individual is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice.

161 What eight things should be produced? Eight thoughts of a great man. ‘This teaching is for those of few wishes, not those of many wishes. It’s for the contented, not those who lack contentment. It’s for the secluded, not those who enjoy company. It’s for the energetic, not the lazy. It’s for the mindful, not the unmindful.

161.2 It’s for those with immersion, not those without immersion. It’s for the wise, not the witless. This teaching is for those who don’t enjoy proliferating, not for those who enjoy proliferating.’

162 What eight things should be directly known? Eight dimensions of mastery. Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery.

163 Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.

164 Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.

165 Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.

166 Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They’re like a flax flower that’s blue, with blue color and blue appearance. Or a cloth from Varanasi that’s smoothed on both sides, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

167 Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They’re like a champak flower that’s yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that’s smoothed on both sides, yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery.

168 Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They're like a scarlet mallow flower that's red, with red color and red appearance. Or a cloth from Varanasi that's smoothed on both sides, red, with red color and red appearance. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

169 Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They're like the morning star that's white, with white color and white appearance. Or a cloth from Varanasi that's smoothed on both sides, white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

170 What eight things should be realized? Eight liberations. Having physical form, they see forms. This is the first liberation.

171 Not perceiving physical form internally, someone see forms externally. This is the second liberation.

172 They're focused only on beauty. This is the third liberation.

173 Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

174 Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

175 Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation.

176 Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

177 Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

178 So these eighty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

179 9. Groups of Nine
Nine things are helpful, etc.

180 What nine things are helpful? Nine things rooted in rational application of mind. When you apply the mind rationally, joy springs up. When you’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you’re blissful, the mind becomes immersed. When your mind is immersed, you truly know and see. When you truly know and see, you grow disillusioned. Being disillusioned, desire fades away. When desire fades away you’re freed.

181 What nine things should be developed? Nine factors of trying to be pure. The factors of trying to be pure in ethics, mind, view, overcoming doubt, knowledge and vision of what is the path and what is not

the path, knowledge and vision of the practice, knowledge and vision, wisdom, and freedom.

182 What nine things should be completely understood? Nine abodes of sentient beings. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

183 There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity's host through the first absorption. This is the second abode of sentient beings.

184 There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third abode of sentient beings.

185 There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth abode of sentient beings.

186 There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.

187 There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.

188 There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings.

189 There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings.

190 There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.

192 What nine things should be given up? Nine things rooted in craving. Craving gives rise to searching. Searching gives rise to gaining material things. Gaining material things gives rise to evaluation. Evaluation gives rise to desire and lust. Desire and lust gives rise to attachment. Attachment gives rise to ownership. Ownership gives rise to stinginess.

192.2 Stinginess gives rise to safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, disputes, accusations, backbiting, and lies.

193 What nine things make things worse? Nine grounds for resentment. Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ … ‘They will do wrong to me’ … ‘They did wrong by someone I love’ … ‘They are doing wrong by someone

I love' ... 'They will do wrong by someone I love' ... 'They helped someone I dislike' ... 'They are helping someone I dislike' ... Thinking: 'They will help someone I dislike,' you harbor resentment.

194 What nine things lead to distinction? Nine ways to get rid of resentment. Thinking: 'They did wrong to me, but what can I possibly do?' you get rid of resentment. Thinking: 'They are doing wrong to me ...' ...

194.2 'They will do wrong to me ...' ... 'They did wrong by someone I love ...' ... 'They are doing wrong by someone I love ...' ... 'They will do wrong by someone I love ...' ... 'They helped someone I dislike ...' ...

194.3 'They are helping someone I dislike ...' ... Thinking: 'They will help someone I dislike, but what can I possibly do?' you get rid of resentment.

195 What nine things are hard to comprehend? Nine kinds of diversity. Diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of desires.

195.2 Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains.

196 What nine things should be produced? Nine perceptions: the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away.

197 What nine things should be directly known? Nine progressive meditations. A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

197.2 Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

197.3 Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

197.4 Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

198 What nine things should be realized? Nine progressive cessations. For someone who has attained the first absorption, sensual perceptions have ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased.

198.2 For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the di-

mension of infinite consciousness, the perception of the dimension of infinite space has ceased.

198.3 For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

199 So these ninety things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

200 10. Groups of Ten

Ten things are helpful, ten things should be developed, ten things should be completely understood, ten things should be given up, ten things make things worse, ten things lead to distinction, ten things are hard to comprehend, ten things should be produced, ten things should be directly known, ten things should be realized.

201 What ten things are helpful? Ten qualities that serve as protector. First, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is a quality that serves as protector.

202 Furthermore, a mendicant is learned. This too is a quality that serves as protector.

203 Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector.

204 Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This too is a quality that serves as protector.

205 Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.

206 Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.

207 Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.

208 Furthermore, a mendicant is energetic. This too is a quality that serves as protector.

209 Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.

210 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.

211 What ten things should be developed? Ten universal dimensions of meditation. Someone perceives the meditation on universal earth above, below, across, undivided and limitless.

211.2 They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space …

211.3 They perceive the meditation on universal consciousness above, below, across, undivided and limitless.

212 What ten things should be completely understood? Ten sense fields: eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches.

213 What ten things should be given up? Ten wrong ways: wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

214 What ten things make things worse? Ten ways of doing unskillful deeds: killing living creatures, stealing, and sexual misconduct; speech that's false, backbiting, harsh, or nonsensical; covetousness, ill will, and wrong view.

215 What ten things lead to distinction? Ten ways of doing skillful deeds: refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

216 What ten things are hard to comprehend? Ten abodes of the noble ones. A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has cast aside idiosyncratic interpreta-

tions of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

217 And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors.

218 And how does a mendicant possess six factors? A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue …

219 Encountering a touch with their body … Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors.

220 And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard.

221 And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and dispels some things. That's how a mendicant has four supports.

222 And how has a mendicant cast aside idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has cast out, cast aside, thrown out, discarded, let go of, given up, and relinquished all these. That's how a mendicant has cast aside idiosyncratic interpretations of the truth.

223 And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching.

224 And how does a mendicant have unsullied intentions? It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions.

225 And how has a mendicant stilled the physical process? With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

226 And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

227 And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

228 What ten things should be produced? Ten perceptions: the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, fading away, and cessation.

229 What ten things should be directly known? Ten grounds for wearing away. For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. For one of right intention, wrong intention is worn away. … For one of right speech, wrong speech is worn away. …

229.2 For one of right action, wrong action is worn away. … For one of right livelihood, wrong livelihood is worn away. … For one of right effort, wrong effort is worn away. … For one of right mindfulness, wrong mindfulness is worn away. … For one of right immersion, wrong immersion is worn away. … For one of right knowledge, wrong knowledge is worn away. …

229.3 For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away.

230 What ten things should be realized? Ten qualities of an adept: an adept's right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

231 So these hundred things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One." That is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

239 The Long Discourses are complete.

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